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Islam The
Glorius Religion

Islam the Glorious religion

Author: Khalil-ul-'Ulamaa and Khaleel-e-Millat 'Allaamah Muftee Muhammad Khaleel Khan Qaadiree Barakaatee Nooree Abul Qaasmee's (may Allah have mercy on him)

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ABOUT THIS BOOK

Allah, in the name of, The Most Affectionate, the Most Merciful

We praise Him (Al-Laah) and implore Him for His [choicest] blessings & peace on His Prophet, the kind.

This book is the English version of my respected father, Khalil-ul-'Ulamaa and Khaleel-e-Millat 'Allaamah Muftee Muhammad Khaleel Khan Qaadiree Barakaatee Nooree Abul Qaasmee's (may Allah have mercy on him) book -"Hamaaraa Islaam". It dwells upon Islamic faith, beliefs, worships, commands and principles founded on correct Sunni (Hanafi) creed, in catechism.

Khaleel-e-Millat had a name in the literary field and the arena of oratory and writing.
Being educated and groomed in the religious environment of the mystic centre of Barakaatiah Maa-rehrah Shareef this practising scholar penned a number of books on Islaam and kept doing so untill he breathed his last while writing his last book titled "Maut Kaa Safar" (journey to death). Some of his books are under study of religious scholars and masses in almost every country under the sun particularly "Sunni Behishtee Zaiwar" (The Jewels of Paradise) which is a treasure of Islamic essentials and imperatives for the married ones.

This book "Hamaaraa Islaam" (Islaam: The glorious religion) of Khaleel-e-Millat has been widely commended by the religious scholars in general and by the Sunni scholars in particular across the world. This is on the religious curriculum of many seminaries and schools in Pakistan and in India too. The Tanzeem-ul Madaaris Ahle Sunnat Pakistan has included this book in the curriculum of all religious seminaries of Sunni creed operating in Pakistan. An organisation of religious students of Pakistan (Anjuman Talbah-e-Islaam) has also this book in its course of study to educate and train its members and supporters.
Besides, this book is also being taught in many religious seminaries of Muslims in Europe and USA as one of the subjects of curriculum.

It is also a singular honour for this book that thousands of its editions have been published since its first publication in 1955.

Some of its parts have been translated in Dutch, Hindi and English languages. But now a well-wisher of ours, Mr.Muhammad Waseem alias Afzaal (M.A.English) has rendered the whole book in English. He has translated a number of books in English which include "Fragrance of Prophet's Love" (a bouquet of the Holy Prophet's traits and excellences of Salawaat {Duroods Shareefj), "The Mode of Offering Prayer" and "Death to Grave". This translation will, by the grace of Allah Almighty, prove highly beneficial to the students of those seminaries/schools which are using English as medium of instructions and the English speaking people.

Muftee Ahmed Mian Barakaati
RAEES DARUL-IFTA, DARUL 'ULOOM
AHSAN-UL-BARAKAAT HYDERABAD,
PAKISTAN.

Islam the Glorious religion

VOLUME – I / LESSON NO: 1
FUNDAMENTALS OF ISLAMIC FAITH

"BismilLaa-hirRahmaa-nirRaheem"
(Allah, in the name of, the Most Affectionate, the Most Merciful)

"Al-Hamdu Lillaahi Rabbil 'Aalameen was Salaatu was- Salaamu 'Alaa Saieyidinaa Muhammadin wa Aalehee wa As-haabehee Ajma 'een ".
(Praise be to Allah, the Creator, Sustainer and Nourisher of all the universes and the choicest blessings and peace of Allah be upon [His Messenger] our kind master Hadrat Muhammad and upon his pious posterity and devoted companions).

FUNDAMENTALS OF ISLAMIC FAITH

SIX CARDINAL ARTICLES:

1. KALIMA-E-TAIE-YIB
FIRST: THE HOLY CODE

Laa Ilaaha Illal Laahu Muhammadur-Rasoolul Laah. (Sallal Laahu 'Alaihi Wa Sallam).
No one is worthy of worship but Allah alone (and) (Hadrat) Muhammad is the (true) Messenger of Allah.

2. KALIMA-E-SHAHAADAT
SECOND: THE CODE OF EVIDENCE

Ash-hadu Allaa-Ilaaha Illal-Laahu Wahdahoo Laa Shareeka Lahoo wa Ash-hadu Anna Muhammadan 'Abduhoo wa Rasooluh.
I bear witness that there is no deity save Allah alone; He is One; He has no partner and I bear witness that (Hadrat) Muhammad is His (chosen) servant and (true) Messenger.

3. KALIMA-E-TAMJEED
THIRD: THE CODE OF GLORY OF ALLAH

Subhaa-nal Laahi wal-Hamdu Lillaahi wa-Laaa Ilaaha Illal-Laahu wal-Laahu Akbar. Wa-Laa Haula wa-Laa Quwwata Illaa Billaa-hil 'Alee-yil 'Azeem.
Glory be to Allah and Allah alone deserves all praise; there is no deity but Allah alone and Allah is the Most Great; there is no power, no might but in Allah to save(us)from sins and enable (us) to do good, Who is the Most High, the Most Great.

4. KALIMA-E-TAUHEED
FOURTH: THE CODE OF ONENESS OF ALLAH

Laa Ilaaha Illal Laahu Wahdahu Laa Shareeka Lahu Lahul Mulku Walahul Hamd. Yuhyee wa yomeetu wa Huwa Haie-yul Laa Yamootu Abadan Abadaa. Zul-Jalaale wal-Ikraam Bi-yade-hil Khaier. Wa Huwa ' Alaa Kulli Shaie-in Qadeer.
There is no deity but Allah alone; He is the One indeed; He has no partner; His is the Kingdom (of all the worlds) and all praise is due to Him; He gives life and causes death; And He is ever-living and death will never come to Him; He is the Most Great and highly Glorified; in His hand is all good and He has absolute power over everything.

5. KALIMA-E-ISTIGHFAAR
FIFTH: THE CODE OF BEGGING FORGIVENESS

Astaghfi-rul Laaha Rabbi Min Kulli Zanmbin Aznabtohu 'Amadan Ao-khata-an Sirran Ao 'Alaa-ni-yatan wa Atoobu Ilaiehi Minaz-zanmbillazee 'Alamu wa Minaz-zanmbillazee Laaa 'Alamu Innaka Anta 'Allaa-mul Ghu-yubi wa Sattaa-rul 'Oyubi wa Ghaffaa-rul Zunoob. Walaa Haula walaa Quwwata Illaa Bil-Laa-hil-'Ali-yil Azeem.
I beg forgiveness of Allah, Who is my Creator and Cherisher, for each and every sin which I committed consciously or unconsciously, secretly or openly; I also seek His forgiveness for sins which I know or do not know; O' Allah! Undoubtedly, You are the best Knower of all the unseen, the best Coverer of (our) failings and the best Forgiver of (our) sins and it is only the blessing of Allah, which helps (us) to avoid sins and do good; He is indeed the Most High, the Most Great.

6. KALIMA-E-RADD-E-KUFR
SIXTH: THE CODE FOR DENIAL OF INFIDELITY

Allaa-humma Innee A'oozu-bika Min An Ushrika Bika Shaie-an wa Anaa 'Alamu Bihee wa Astaghfiroka Limaa Laaa 'Alamu Bihee Tubtu 'Anhu wa-Tabarra'-tu Minal Kufri wash-Shirki wal-Kizbi wal-Gheebati wal-Bid'ati wan-Nameemati wal-Fawaahishi heresy wal-Bohtaani wal-Ma'aasee Kullihaa wa Aslamtu wa Aqoolu Laaa Ilaaha Illal Laahu Muhammadur Rasoolul Laah. (Sallal Laahu 'Alaiehi wa-Sallam).
O' Allah! I seek refuge with You to save myself from associating any partner with You, which I know; and I beg Your forgiveness for sins which I do not know; I solemnly repent and disdainfully cast off infidelity, polytheism, lie, back-biting, (bad innovations), sneaking (tale-bearing), all shameful deeds and slanders and every sort of disobedience and I sincerely embraced Islaam and declare from the core of my heart that there is none worthy of worship but Allah alone; (Hadrat) Muhammad is the (choicest) Messenger of Allah.

ISLAMIC FAITH IN BRIEF

"Aamantu Bil-Laahi Kamaa Huwa bi-Asmaaa-ehee wa Sifaatehee wa Qabiltu Jamee'a Ahkaamehee Iqraa-rum bil-Lisaani wa Tasdeequm bil-Qalb".
(I firmly believed in Allah as He is with all His names and attributes and I sincerely accepted all His commands confirming them with my tongue and from the bottom of my heart).

ISLAMIC FAITH IN DETAIL

"Aamantu Bil-Laahi wa Malaaa-ikatehee wa Kutubehee wa Rusulihee wal-Yaumil Aakheri wal-Qadri Khaierehee wa Sharrehee Minal Laahi Ta'aalaa wal-Ba'si Ba'dal Maut".

(I believed (with all my heart) in Allah, His Angels, His (revealed) Books, His Messengers and the Day of Judgement (and) that every good and evil has been predestined by Allah and that the dead ones will be resurrected).

THE GIST OF ISLAMIC BELIEFS

1. Allah is the One indeed. He has absolutely no partner. He alone is worthy of being worshipped. He is all Independent and depends on none. All the worlds and creatures are subservient to Him.

2. We believe in all Apostles, Messengers and Prophets whom Allah Almighty sent for the guidance of humanity. It is obligatory upon every believer to respect and revere all Messengers and consider them as Allah's "loved ones". Our kind lord and master Hadrat Muhammad (may the choicest blessings & peace of Allah be upon him) is the leader and highest of all the Apostles, Messengers and Prophets.

3. Allah Almighty has revealed books to some Messengers which are "Kalaam Allah"(speech of Allah). Belief in all the revealed books and in their contents is essential. Of all the revealed books, the Glorious Qur-aan which was gifted to the Beloved Prophet (Hadrat) Muhammad is the best and Allah Almighty Himself has taken up the responsibility of its protection.

4. Angels are "Noori"(ethereal, luminous) creature of Allah. They are neither male nor female. They are innocent and obedient servants of Allah. They do what Allah commands them. They subsist on worship and remembrance of Allah.

5. Genies have been created of fire. They live and die like humanbeings. There are believers, disbelievers, good and bad in them. Disbelieving and mischievous genies are called devils.

6. One day everything (angels, mountains, animals, the earth, the sky) will perish like humanbeings. There will remain nothing in existence but Allah alone. Then all things will be re-created and dead ones resurrected from their graves. All will be made to gather in a particular field that is called "Hashar" (resurrection). The Balance will be installed and doings of all will be weighed therein. Everyone will get the nemesis of his/her misdeeds and sins and reward of virtuous acts. Believers will be entered into paradise and infidels and disbelievers will be cast into Hell.

7. The Hell has a bridge over it which leads to heavens. It is called "Siraat"(straight pathway). It is thinner than a hair and sharper than a sword. All people will have to cross this "Siraat". It is the only pathway to reach heavens.

8. What had to happen in the world and what one had to do Allah Almighty wrote all that with His eternally infinite knowledge. And whatever has been decreed will certainly happen sans the slightest change. This is called "Taqdeer" (predestination).

Volume - I / LESSON NO: 2

DEFINITION OF ISLAAM

Q 1: Who are you?
A. We are Muslim.

Q 2: Who is called Muslim?
A. The follower of Islamic faith is called Muslim.

Q 3: On which principles does Islaam base?
A. Islamic faith is based on five cardinal principles:
a. To bear witness that there is no true deity save Allah and that Hadrat Muhammad (may the choicest blessings & peace of Allah be upon him) is His chosen servant and true Messenger.
b. To establish prayer five times a day.
c. To pay "Zakaat" (poor due).
d. To perform Hajj.
e. To observe fasts during the holy month of Ramadaan.

Q 4: What is Kalimah of Islaam (Islaamic declaration)?
A. "Laa Ilaaha Illal Laahu Muhammadur Rasoolul Laah". (None is worthy of worship but Allah alone. [Hadrat] Muhammad is Allah's [choicest] Messenger).

Volume - I / LESSON NO: 3

Q 1: What is Islamic faith?
A. Islamic faith is to firmly believe that the Holy Prophet Hadrat Muhammad (may the choicest blessings and peace of Allah be upon him) is true and his every word and deed is also true. Whoever believes so is a Muslim.

Q 2: Can one be Muslim who recites Kalimah without understanding its meaning?
A. He will be considered a Muslim who believes that Islaam is the true religion and expresses his intention of embracing Islaam with his tongue reciting Kalimah if there is none to make him understand the meaning of Kalimah or he does not understand due to any handicap.

Q 3: What about those who do not believe in Islaam?
A. Such people are called "infidels".

Q 4: Who is called "Murtad" (renegade)?
A. Apostate or renegade is that wretched one who has embraced Islaam but even then speaks blasphemous words against Islaam and is adamant not to renounce his blasphemy.

Q 5: Who are hypocrites?
A. Hypocrites are those who have embraced Islaam and claim to be Muslim but deny Islaam at heart.

Q 6: Which people are called "Mushrik"(polytheists)?
A. Those wretched ones who worship different objects excepting Allah or consider someone or something as partner in Allah's infinite kingdom and eternal power.

Q 7: Which nations are "Mushrik"in the world?
A. Like Hindus who worship idols and consider them partner in Allah's infinite Kingdom and eternal power, Christians, Jews, Parsi etc: who believe either in duality of God or in trinity. All such people are "Mushrik".

Q 8: Are there "Mushrik"(polytheists) in Muslims?
A. God forbid! How can a Muslim be "Mushrik", for, he firmly believes in Oneness of true God i.e. Allah. Contrary to this, Mushrik considers one or the other humanbeing or thing as partner of Allah. No Mushrik can be called Muslim and no Muslim can be described as Mushrik.

Q 9: What about those people who term Muslims as "Mushrik"?
A. Some misguided and disgruntled groups of people have surfaced who call Muslims "polytheists" and "heretics" on one pretext or the other. The Muslims must avoid and disassociate themselves from such misguided elements to save their Islamic faith.

Q 10: Can we call a "Kaafir"(infidel) as infidel or not?
A. A Muslim should be called Muslim and an infidel as infidel. There is no rhyme or reason in forbidding one to call infidel as "Kaafir". Allah Almighty Himself calls infidels as "Kaafir" i.e. "Qul Yaaa Aieyu-hal Kaaferoon" (Say you [Muhammad] O' infidels!).

Volume - I / LESSON NO: 4

OF PARADISE

Q 1: What is paradise?
A. Paradise is an abode of endless bliss which Allah Almighty has created for the believers. It is comprised of one hundred classes and the distance between two classes is like that of the distance between the earth and heavens. Each heaven is so vast and spacious that there will remain enough room if the whole world with all its contents is placed therein.

Q 2: What is in paradise?
A. Allah Almighty has created such paraphernalia of physical and spiritual bliss and felicity in it that is unseen, unheard, un-imagined and undreamt of. Even an emperor and king can not enjoy such pleasures and facilities which will be available to the inmates of the lowest class of the paradise.

Q 3: Which will be the greatest blessing in paradise?
A. The greatest favour with which the believers will be graced in heavens is the "vision(sight) of Allah". All divine boons, bounties and favours will be eclipsed by Allah's vision. Once believers had it they would get absorbed in its exquisite ecstasy for ever.

Q 4: How many believers will be entered into heavens?
A. The Holy Prophet said that of my bondslaves, seventy thousands would be admitted into heavens without any "reckoning". Everyone of them would take a group of seventy thousand believers with him into paradise. Allah Almighty would yet grace them and three more multitudes of believers would accompany them. The exact number of believers who will be entered into heavens is known to Allah or His Choicest Prophet whom Allah Almighty has endowed with such knowledge.

Volume - I / LESSON NO: 5

OF HELL

Q1: What is hell?
A. Allah Almighty has created a dreadful place for the chastisement and punishment of infidels, disbelievers and sinners which is called "Jahannam" (hell). It has seventy thousand dangerous and horrendous valleys with each valley having seventy thousand similar horrid dells and pits. These valleys, dells and pits are infested with innumerable frightful scorpions, serpents and dragons.

Q 2: What is in hell?
A. There are varied torments in hell. It is dreadful even to think of the torments therein. In sum, it has the torments of fire, chilling cold, snakes, scorpions, poisonous animals etc. The flames of its fire rage high unabatedly and overtake the infidels with violent force. The fuel of hell is humanbeings and stones.

Q 3: How will a sinful believer be absolved?
A. A believer will ultimately be absolved irrespective of his myriad sins and admitted into paradise either by the blessing of Allah Almighty or the intercession of His Darling Elect Hadrat Muhammad Mustafa (may Allah's choicest blessings and peace be upon him) or having served his term of punishment in hell. Paradise is the last and ultimate abode of believers wherein they will live eternally.

Q 4: Is there any absolution for infidels or not?
A. The major sins of infidelity and polytheism will never be absolved. Infidels and polytheists will live eternally in hell and face different sorts of torments. They will also be locked in boxes of fire which will be encased in other fire boxes. Every infidel and polytheist will think that it is the last chastisement but they will get no relief and keep suffering torments upon torments.

Volume - I / LESSON NO: 6

IMPECCABLE LIFE OF ALLAH'S BELOVED PROPHET

Q 1: Which Prophet's community (Ummah) do you belong to?
A. We belong to the Ummah (community) of Allah's Beloved Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him).

Q 2: Briefly explain about the Holy Prophet?
A. Our kind lord and master Hadrat Muhammad (may Allah's choicest blessings & peace be upon him) was born in Makkah city of Arabia. His father Hadrat Abdullah (may Allah be pleased with him) had passed away before his birth. His mother Hadrat Beebee Aminah (may Allah be pleased with her) also died when the Prophet was yet of six years. Thus the responsibility of his upbringing automatically devolved upon his paternal grand father Hadrat Abdul Muttalib (may Allah be pleased with him). But he also expired when the Prophet attained to the age of 8 years, 2 months and 10 days. Hadrat Haleema nursed and breast fed the Holy Prophet during his early infancy.

Q 3: At what age did Allah Almighty make him Prophet?
A. Though the Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) formally received Prophet hood and first revelation at the age of forty but, in fact, he was the "first" in all Apostles, Messengers and Prophets as he himself said that "first of all Allah Almighty created my Noor (light)".

Q 4: How did the Holy Prophet preach and promote Islaam?
A. At the outset the Holy Prophet preached Islaam to his close relatives and acquaintances as the ignorance and barbarism reigned supreme in Arabia and the concept of One God, as the Creator, Sustainer and Nourisher was alien to their nature and to their soil. The Muslims worshipped Allah secretly. Even father was afraid of his son and vice versa due to having embraced Islaam. Gradually, the number of male and female converts to Islamic faith swelled and then Allah Almighty commanded the Holy Prophet to preach Islaam openly. He did so and Islaam rapidly spread in whole of Makkah city and even in the adjoining areas.

Q 5: Who was the first to embrace Islaam?
A. Hadrat Abu Bakr (may Allah be pleased with him) was the first in men to embrace Islaam, Hadrat Khudaija-tul-Kubra (may Allah be pleased with her) was first in women, Hadrat 'Alee (may Allah be pleased with him) was in teenagers and in slaves Hadrat Zaid bin Harisah (may Allah be pleased with him),was first who embraced Islaam.

Q 6: Where did the Holy Prophet live throughout his life?
A. The Holy Prophet preached Islaam for ten years in the holy Makkah (his birth place). Since Allah Almighty wanted to make the holy Madinah, the "bastion" of Islaam so some people of Madinah during their visit to Makkah embraced Islaam and started preaching Islamic faith. Thus the first seminary of Islaam was founded in Madinah. Gradually the Muslims of Makkah migrated to Madinah and at last the Darling Elect of Allah, Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) also shifted to Madinah and spent his entire remaining life there. His Roda-e-Aqdas (holy shrine) is in holy Madinah which is visited by millions of his lovers and votaries. He (apparently) passed away at the age of sixty three, but actually he is alive in his hallowed grave.

Q 7: With which especial favour the Holy Prophet was endowed in Makkah?
A. The Holy Prophet was blessed with "Me'raaj" (ascension to the heavens) a night in the waking during the fifth year after the proclamation of his Prophethood. He was taken on "Buraaq" (a white, very fast, sexless heavenly animal which stepped beyond eyeshot) by the Chief Angel Hadrat Gibreil from his sacred house to Aqsa mosque (Jerusalem) and then to the skies,heavens. He visited all the seven skies, empyrean, heavens and Haud-e-Kauser (an exclusive heavenly body of water reserved for the Holy Prophet). Hell was presented before him to see for himself the torments to be meted out to infidels and sinners. He saw each and everything. Nothing remained unseen. Even he saw Allah's Jamaal (splendidly sublime sight) and spoke with Him sans any intermediary. On this occasion, Salaat (prayer) five times a day was made obligatory on the believers. Before the night was over he came back home.

Q 8: Is there any successor to the Prophethood of Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him)?
A. No, absolutely not. The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is "Khaataman Nabi-yeen" (the Last Prophet). He who believes or considers that there was or is or will be any Prophet after Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is infidel and disbeliever.

Q 9: What rank does the Holy Prophet hold among the Prophets?
A. Our kind lord and master Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is the highest and leader of all Apostles, Messengers and Prophets. He is a perfect agglomeration of all those blessed traits, impeccabilities and miracles that were individually found in the other Prophets. He is the "Darling Elect" (Beloved) of Allah which aptly vindicates that no other Apostle, Messenger, Prophet or Angel is so close to Allah as he is.

Q10: What about the belief of those people who describe the Holy Prophet mere a human being or like their elder brother?
A. He who considers the Holy Prophet mere a human being like himself or says he is like my elder brother or tries to denigrate him in one way or the other is apostate and disbeliever. It has been explained at places in the Holy Qur-aan that nations in the past slided into misguidance and disbelief because they considered and treated their Prophets as mere humanbeings like themselves.

Q11: What does it mean to believe in the Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him)?
A. Belief in Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) means that we should have unwavering faith in his being the "Last Prophet" of Allah and no Prophet to succeed or follow him, he is the best of all mankind and the most truthful and that our salvation in this world and the world hereafter lies in obeying him. We ought to love him more than our parents, children, all mankind even our own self. In fact, our unbounded love and reverence for the Holy Prophet is "real faith" (Eimaan).

Q12: Which deeds reflect "love" for the Holy Prophet?
A. Following deeds of believers are reflective of "love" for the Holy Prophet:

- Speak high of him with due reverence.

- Invoke Allah's blessings on him profusely (recite Durood Shareef in as many numbers as possible).
- Be attentive and respectful when his sublime life is explained before you and recite Durood Shareef hearing his blessed name. Do not forget to add "Sallal Laahu 'Alaiehi wa Sallam" to his name if you write anywhere.
- Have love for his posterity, companions and those who love the Holy Prophet.
- Harbour enmity towards his enemies.
- Say such words while talking about him that befit his dignity and greatness.
- Do not call him "Yaa Muhammad" (O' Muhammad) but as "Yaa Nabi-yal Laah (O' Prophet of Allah) and "Yaa Rasoolal Laah" (O' the Messenger of Allah).
- Follow his Sunnah heart and soul.
- Organise and attend "Eid Meelaad-un-Nabee" programs (celebrations of the Holy Prophet's birth day i.e. 12th Rabi ul Awwal) and recite Salaat-o-Salaam (invocation of Allah's blessings on him) aloud enthusiastically.

Volume-I / LESSON NO: 7

OF THE HOLY QUR-AAN:

Q 1: What is Holy Qur-aan?
A. The Glorious Qur-aan is "Kalaam Allah"(Speech of Allah) which Allah has gifted to His Beloved Prophet Hadrat Muhammad (may Allah's choicest blessings & peace be upon him) who is the best and highest of all creatures. To believe in what it contains is a part and parcel of our faith.

Q 2: How do you know that the Holy Qur-aan is "Kalaam Allah"(Speech of Allah)?
A. The Holy Qur-aan is itself a cogent proof of its being "Kalaam Allah". It declares and challenges infidels and disbelievers that "if you are in some doubt about what we have sent to Our chosen servant then bring one chapter like it". All the enemies of Islaam (particularly the eloquent and rhetoric literati and poets of Arabia) put their heads together and strove hard to bring or produce a like of it but miserably failed to produce even a verse like it what to talk of any chapter. Thus the Holy Qur-aan is an "ever-challenging" phenomenon to infidels and disbelievers till the end of time.

Q 3: What is the exclusive distinction of the Qur-aan?
A. The ever-living miracle of the Glorious Qur-aan is that the believers even their children commit it to their memory in whole. Contrary to this fact the other revealed books could not be memorised by the followers of the books excepting the Prophets to whom the said books were revealed.

Q 4: What is the total period during which the Holy Qur-aan was descended?
A. The descent period of the Holy Qur-aan is 23 years. Its verses were sent down either singly or in batches as the need arose.

Q 5: How much reward does a believer get by reciting the Glorious Qur-aan?
A. Our kind master Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) said that he who recites a letter of the Qur-aan gets one goodness which is equal to ten good deeds and stressed "I do not say that "Alif-Laaam-Meeem" is one letter but Alif is a letter, Laaam is a letter and Meeem is a letter.

Q 6: What about that believer who does not learn the Holy Qur-aan?
A. The Holy Prophet has said "the breast (of believer) which has nothing of the Qur-aan therein is like a deserted house".

Q 7: What are the due rules of reciting (reading) the Holy Qur-aan?
A. Believer should in the state of ablution (Wudu) sit at a clean place preferably in mosque facing the Qibla (Holy Ka'bah) placing the Holy Qur-aan before himself on any raised thing (small slanted desk or pillow) and begin reciting the Glorious Quraan preceded by "A'oozu bil-Laahi Minash Shaietaa-nir Rajeem" (I seek refuge with Allah from Devil, the accursed) and "Bismil-Laahir Rahmaa-nir Raheem" (Allah, in whose name I begin, the Most Affectionate, the Most Merciful) with all heart and humility. Show no haste but recite carefully and with serenity. Mind it! The mouth should be free from every kind of smell like onion, garlic etc.

It is sinful to touch the Holy Qur-aan without ablution. Listeners should be attentive and respectful to the recitation.

Q 8: How to dispose of an old Qur-aan which is worn out and has also lost its legibility?
A. The Holy Qur-aan which is worn out and is no more legible, should be buried, wrapping up in a piece of clean cloth, at such a place that is not trodden by humanbeings and animals. It is better to bury it in a grave-like ditch so as to save it from the earth.

Q 9: Are copies of the Holy Qur-aan with correct text available?
A. Yes, the copies of the Holy Qur-aan with correct text (without the slightest difference) are available everywhere. It is safe from being interpolated as Allah Almighty is Himself its protector.

Q 10: What is the divine wisdom in the descent of the Holy Qur-aan?
A. Allah Almighty has descended the Holy Qur-aan for the guidance of His servants to the right path so that they may know Allah and His Messenger, follow their commands and abstain from evils.

Volume-I / LESSON NO: 8

EXCELLENCE OF SALAAT (PRAYER).

Q 1: What is Salaat(prayer)?
A. Worship of Allah by the Muslims in a specified way (five times a day) is called "Salaat"(prayer). This method of prayer has been taught to the Muslims by Allah Almighty, His Messenger, Holy Qur-aan and Sunnah.

Q2: On whom is prayer obligatory?
A. It is "Fard"(obligatory) upon every sane and mature Muslim male and female. The denier of its obligatory nature is infidel.

Q3: Is prayer obligatory on children?
A. It is not obligatory upon minors. However, at the age of seven they should be taught how to offer prayer and when they are grown-up of 10, influence even force them if they do not offer.

Q 4: Please explain some excellences of prayer?
A. The Beloved Prophet of Allah (Hadrat Muhammad Mustafa, may Allah's choicest blessings & peace be upon him) has said: when a Muslim stands up to offer prayer his sins fall down as leaves of a tree wither down during autumn. In another tradition it is reported that when a Muslim stands up to offer prayer, the gates of Paradise are opened up for him. Prayer is key to heavens. Prayer is the pillar of Islaam, whoever offers/establishes it, strengthens Islaam if abandons it he demolishes the fortress of Islaam.
The Holy Qur-aan says: surely prayer keeps one away from shameful and forbidden acts. In sum, the believer who is steadfast in offering/establishing prayer is dear to Allah and His Messenger and his livelihood, life and "Eimaan" are blessed by the grace of prayer.

Q 5: What about that believer who does not offer prayer?
A. The Holy Prophet said that the name of Muslim who deliberately abandons prayer is written on the gate of Hell. Allah and His Prophet are fed up with him. The believer who is not steadfast in prayer will be raised with Pharaoh on the Doomsday.

Q 6: Which punishment should be meted out to the believer who does not offer prayer?
A. Excommunicate him. He may improve himself by the fear of excommunication and become steadfast in offering prayer.

Q 7: What is the maturity age?
A. The boys and girls who have attained the age of 15 are considered mature in Islaam. Prayer and fasts become obligatory upon them and all Islamic rules and regulations apply to them.

Volume - I / LESSON NO: 9

TIMINGS OF SALAAT (PRAYER).

Q 1: How many prayers are offered in a day (during 24 hours)?
A. Prayer is obligatory five times a day (day night:24 hours).

Q 2: What are the names of prayers?
A. 1. Salaat-ul-Fajr (early morning prayer) 2.Salaat-ul-Zuhr (afternoon prayer) 3.Salaat-ul-Asr (late afternoon prayer) 4.Salaat-ul-Maghrib (evening prayer) 5.Salaat-ul-'Ishaa (night prayer).

Q 3: What is the appointed time of each prayer?
A. The appointed time of Fajr begins at dawn and ends at the sun-rise, Zuhr time begins when the sun has passed meridian and lasts till the shadow of everything doubles excepting the real shadow, Asr time begins at where the Zuhr time ends and lasts till (before) sun-set, Maghrib time begins after the sun has set and lasts till the disappearance of evening twilight (Maghrib time lasts for at most 11/2 hours after Maghrib's Azaan) and 'Ishaa time begins after the evening twilight has vanished and lasts till (before) the dawn of Fajr.

Volume-I / LESSON NO: 10

RAK'AHS (PARTS) OF PRAYER.

Q 1: How many Rak'ahs (parts) are Fard (obligatory) in prayers five times a day?
A. 17 Rak'ahs are obligatory i.e. Fajr=2, Zuhr=4, Asr=4, Maghrib=3 and 'Ishaa=4.

Q 2: How many Rak'ahs are Sunnat-e-Muakkadah (emphasised Sunnah) in all the five time prayers?
A. 12 Rak'ahs are Sunnat-e-Muakkadah i.e. Fajr=2 (pre-Fard), Zuhr=6 (4 pre-Fard & 2 post-Fard), Maghrib=2 (post Fard) and Isha=2 (post Fard).

Q 3: How many Rak'ahs are Sunnat-e-Ghair Muakkada (non-emphasised Sunnah) or Nafil (optional, voluntary prayer) in all the five time prayers?
A. Following are Sunnat-e-Ghair-Muakkadah and Nafil in all the five time prayers: 2 Nafil after Zuhr, 4 or 2 Rakahs Sunnat-e-Ghair Muakkadah before Asr, 2 Nafil after Maghrib and 2 or 4 Rakahs Sunnat-e-Ghair Muakkadah before Isha's Fard, 2 Sunnat-e-Ghair Muakkadah after Isha's Fard followed by 2 Nafil, 3 Witr (essential prayer) and 2 Nafil. No particular number of Nafil prayers has been reported.

Q 4: How many Rak'ahs are offered in all the five time prayers?
A. Total 48 Rak'ahs are offered in all the five time prayers i.e. Fajr:4 Rak'ahs (2 Sunnat & 2 Fard), Zuhr: 12 Rak'ahs (4 Sunnat, 4 Fard, 2 Sunnat & 2 Nafil), Asr:8 Rak'ahs (4 Sunnat-e-Ghair-Muakkadah & 4 Fard), Maghrib:7 Rak'ahs (3 Fard, 2 Sunnat & 2 Nafil) and Isha:17 Rak'ahs (4 Sunnat Ghair Muakkada, 4 Fard, 2 Sunnat, 2 Nafil, 3 Witr & 2 Nafil).

Q 5: Is Witr prayer Fard or Sunnat?
A. Three Rak'ahs of Witr are neither Fard nor Sunnah but are Waajib (essential) which are offered with Isha prayer.

Volume - I / LESSON NO: 11

OF AZAAN (CALL TO PRAYER)

Q 1: What is Azaan?
A. A particular proclamation to call Muslims to mosque for offering prayer is called Azaan.

Q 2: Are there some specified words of Azzan?
A. Yes, there are specified words of Azaan i.e.
Al-Laahu Akbar. Al-Laahu Akbar.
Al-Laahu Akbar. Al-Laahu Akbar.
Ash-hadu Allaaa Ilaaha Illal Laah.
Ash-hadu Allaaa Ilaaha Illal Laah.
Ash-hadu Anna Muhammadar Rasoolul Laah.
Ash-hadu Anna Muhammadar Rasoolul Laah.
Haiey-ya 'Alas-Salaah.
Haiey-ya 'Alas-Salaah.
Haiey-ya 'Alal Falaah.
Haiey-ya 'Alal Falaah.
Al-Laahu Akbar.
Al-Laahu Akbar.
Laa Ilaaha Illal Laah.
Allah is the Most Great. Allah is the Most Great. Allah is the Most Great. Allah is the Most Great. I bear witness that there is no god save Allah. I bear witness that there is no god save Allah. I bear witness that (Hadrat) Muhammad is the Messenger of Allah. I bear witness that (Hadrat) Muhammad is the Messenger of Allah. Come to offer prayer. Come to offer prayer. Come to gain salvation. Come to gain salvation. Allah is the Most Great. Allah is the Most Great. There is none worthy of worship excepting Allah.

Note: For detail Adhan with Arabic Text click here.

Q 3: Are the same words repeated in every Azaan?
A. Yes, in every Azaan the same words are proclaimed except for Fajr Azaan in which these words "Assalaatu Khaierum Minan Naum" (prayer is better than sleep) are uttered twice after "Haie-ya 'Alal Falaah".

Q 4: How should one make Azaan?
A. Believer who intends to make Azaan (call to prayer) should stand, in the state of ablution, on a high or elevated place outside the precinct of mosque facing the Qibla with his index fingers in his ears and loudly utter the words of Azaan at ease. While saying "Haie-ya ' Alas-Salaah" turn his face towards the right side and while saying "Haie-ya 'Alal-Falaa" turn the face towards the left.

Q 5: What is he called who proclaims Azaan?
A. He who makes Azaan is called Mu'azzin.

Q 6: What should one do on hearing Azaan?
A. Hearing Azaan, one should abandon every work even recitation of the Holy Qur-aan, if reciting at the moment. He should listen to it attentively and respond to. Remaining busy in talks ignoring Azaan may cause one to meet bad end (death).

Q 7: What should one say in response to Azaan?
A. Believer should repeat the words of Mu'azzin but in response to "Haie-ya 'Alas-Salaah" and "Haie-ya 'Alal-Falaa" he should say "Laa Haula wa-Laa Quwwata Illaa Billaah" (there is no might and power but in Allah who helps (us) avoid sins and do good).

Q 8: What should a believer do on hearing the blessed name of Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) in Azaan?
A. Believer must invoke Allah's blessings (recite Durood Sharif) on him when Mu'azzin utters "Ash-hadu Anna Muhammadar Rasoolul Laah" and better to say "Qurratu 'Aienee Beka Yaa Rasoolal Laah. Alla-humma Matte'nee Bissam'i wal-Basar"(O' the Messenger of Allah! you are the delight of my eyes. 0' Allah! bless my hearing and sight faculties) while kissing his thumbs and then touching them with his eyes.

Q 9: What should be recited on hearing "As-Salaatu Khaierum Minan Naum" (prayer is better than sleep)?
A. Say "Sadaqta wa-Bararta wa-Bil-haqi Nataqt" (You have spoken the truth and done a good deed).

Q 10: Which Du'aa (supplication) is made after Azaan?
A. Recite Durood Sharif(invoke Allah's blessings on the Holy Prophet) followed by this Du'aa:
Allaa-humma Rabba Haazihid-Da'watit-Taaammati was-Salaatil Qaa-imati Aati Saiey-yidinaa Muhammada nil-Waseelata wal-Fadeelata wad-Darajatar Rafee'ata wab-As-hu Maqaamam Mahmooda nil-Lazee wa'Attahu waj'alnaa Shafaa'atehee Yaumal Qi-yaamah. Innaka Laa Tukhliful-Mee'aad.

O' Allah! The Sovereign Lord of the ever-establishing prayer and of this perfect call, grant our leader Hadrat Muhammad (peace be upon him) "Al-Waseelah" (the loftiest position of intercession) and "Al-Fadeela" (the singular Fee excellence), and the highest rank and elevate him to "Maqaam-e-Mahmood" (an exclusively praise-worthy primacy reserved only for the Holy Prophet) and bless us with his intercession on the Doomsday. Undoubtedly, You do not do anything against Your promise.

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OF IQAAMAH

Q 1: What is Iqaamah?
A. Making call for the commencement of prayer in which the words of Azaan are repeated causing the believers to stand in rows behind the Imaam, is called Iqaamah or Takbeer.

Q 2: What is the difference between Azaan and Iqaamah?
A. The difference between Azaan and Iqaamah is that while making Azaan one stands on a high or a elevated place outside the precinct of mosque and puts his index fingers into the ears while Iqaamah is made in mosque in the first row behind (right-side or left-side of) the Imaam without putting forefingers into the ears. Besides, in Iqaamah "Qad Qaamatis Salaah, Qad Qaamatis Salaah" (prayer is ready to stand/establish, prayer is ready to stand/ establish) is recited after "Haie-ya 'Alal Falaah".

Q 3: How to respond to Iqaamah?
A. Iqaamah should be responded like that of Azaan. However in response to "Qad Qaamatis Salaah" these words should be uttered: "Aqaamahal Laahu Ta'aalaa wa Adaamahaa Maadaamatis-Samaawaatu wal-Ard" (O' Allah keep it intact for ever till the sky and earth are in existence).

Q 4: Should Iqaamah (Takbeer) be listened-to in sitting posture or standing position?
A. Imaam and Muqtadi should stand hearing "Haie-ya 'Alal Falaah". It is an undesirable act to listen to Iqaamah standing.

Q 5: What is he called who makes Iqaamah?
A. He who utters Iqaamah is called "Mukabbir".

Q 6: Who should call Iqaamah?
A. The first right of uttering Iqaamah is of Mu'azzin who has made Azaan. However, any other person can also make Iqaamah with his permission or in his absence.

Volume - I / LESSON NO: 13

OF "WUDU" (ABLUTION)

Q 1: What is "Wudu" (ablution)?
A. To wash the face from the forelock down to the lower portion of the chin and from the lobe of one ear to the other, to wash hands up to the elbows and the feet up to ankles and passing wet fingers of both the hands over the head is called "Wudu" (ablution). It is forbidden to offer prayer without ablution.

Q 2: What is the method of performing Wudu?
A. Sit at a clean elevated place facing the Qibla to perform ablution and then recite "Bismil Laa-hir Rahmaa-nir Raheem" (Allah, in the name of, the Most Affectionate, the Most Merciful) with the intention of gaining reward and carrying out the command of Allah Almighty; wash both hands up to the wrists and then apply "Miswaak" (soft tooth stick) to the teeth, if available, otherwise rub the teeth with the forefinger; rinse the mouth thoroughly thrice and also gargle if not observing fast; sniff up water into the nostrils with the right hand three times ensuring that the water reaches the soft spot of the nose and wash the nose with the left hand; wash the face well thrice in such a way that no spot from the forelock down to the lower portion of the chin and from the lobe of one ear to the other remains dry (the water should flow on each spot of the face); wash both the hands (first right hand and then the left) up to, inclusive of, the elbows three times (no spot even nails should remain dry); do "Masah" of the head, ears and neck with wet hands only once and then wash the feet (first the right foot and then the left) inclusive of the ankles thrice.

Q3: How to do Masah?
A. Having the hands wet with fresh water join three fingers (excluding the forefingers and thumbs) of both the hands and pass them over the head from the forelock up to the nape of the neck and then bring them back similarly to the forehead; (the palms should not touch the head); wipe the inner sides of the ears with the tips of forefingers and wipe the outsides of the ears with the insides of the thumbs and the neck be wiped with the back of the fingers. It is undesirable to do Masah of the throat.

Q 4: What should be recited after Wudu?
A. Having performed Wudu recite: "Allaa-hummaj 'Alnee Minat-tawwaabeena waj'alnee Minal Mutatah-hareen"(O' Allah! make me of those who have repented and make me of those who have been purified by You).

Drink a little of the rest of ablution's water (standing upright). Recite Kalimah-e-Shahaadat raising index finger towards and looking to the sky and also recite Surah Al-Qadr which will earn the believer a great reward.

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WORDS OF SALAAT (PRAYER)

SANAA
Subhaana Kal-Laahumma wa Bi-Hamdika wa Tabaarakasmuka wa Ta'aalaa Jadduka Walaaa Ilaaha Ghaie-ruk.
O'Allah! All glory is due to You, I praise You, Your name is the Most Blessed, Your Majesty is highly exalted and there is none worthy of worship You.

TA'AWUZ
A'oozu Billaahi Minash Shaietaa-nir Rajeem.
I seek refuge with Allah from the accursed devil.

TASMIYAH
Bismil Laahir Rahmaa-nir Raheem.
Allah, in whose name I begin, the Most Affectionate, the Most Merciful.

SURAH FAATEHA
Al-Hamdu Lillaahi Rabbil 'Alaameen. Ar-Rahmaanir Raheem. Maaleke Yaumid-deen. Ei-yaaka Na'budu wa Ei-yaaka Nasta'een. Ihdenas Siraatal Mustaqeema Siraatal Lazeena An'amta 'Alaie-him Ghaieril Maghdoobi 'Alaie-him Walad Daaaleeen.

All praise is due to Allah, the Sovereign Lord of all the universes. The Most Affectionate, the Most Merciful. The Owner of the Day of Retribution. O' Allah! You alone do we worship and You alone do we beseech for help. Guide us to the straight path. The path of those whom You have Favoured. Not of those who earned Your wrath and nor of those who went astray.

SURAH IKHLAAS
Qul Huwal-Laahu Ahad. Allaa-hus Samad Lam Yalid Walam Yoolad Walam Yakul Lahoo Kufuwan Ahad.
Say, He is Allah, the One. Allah is All Independent. Neither He begot anyone nor He was begotten. And none is equal to Him in any way.

TASMEE
Sami 'Allaahu Liman Hamidah.
Allah listens to him who praises Him.

TAHMEED
Rabbanaa Lakal-Hamd.
O' our Sustainer! All praise is due to You alone.

TASHAH-HUD
Atta-hee-yaatu Lillaahi was-Salawaatu wat-Taie-yi-baat. As-Salaamu 'Alaieka Aie-yu-han Nabeeyu wa Rahmatul Laahi wa Barakaatu. As-Salaamu 'Alaie-naa wa 'Alaa 'Ibaadil Laahis-Saaleheen. Ash-hadu Allaa Ilaaha Illal Laahu wa Ash-hadu Anna Muhammadan 'Abduhu wa Rasoolu.
O' Allah! You alone deserve all veneration, worship and glory. O'Prophet! Peace be on you and the mercy of Allah and His blessings. Peace be upon us and on virtuous servants of Allah. I bear

witness that none is worthy of worship save Allah and I bear witness that Muhammad (peace be upon him) is His chosen servant and His Messenger.

DUROOD-E-IBRAAHEEMI

Allaa-humma Salle 'Alaa Saiey-yidinaa Muhammadin wa 'Alaaa Aale Saiey-yidinaa Muhammadin Kamaa Salaieta 'Alaa Saiey-yidinaa Ibraaheema wa 'Alaaa Aale Saiey-yidinaa Ibraaheema Innaka Hamee-dum Majeed. Allaa-humma Baarik 'Alaa Saiey-yidinaa Muhammadin wa 'Alaaa Aale Saiey-yidinaa Muhammadin Kamaa Baarakta 'Alaaa Saiey-yidinaa Ibraaheema wa 'Alaaa Aale Saiey-yidinaa Ibraaheema Innaka Hamee-dum Majeed.

O' Allah! Send blessings on our master (Hadrat) Muhammad (peace be upon him) as You did send on our master (Hadrat) Ibraaheem (peace be upon him) and the progeny of Ibraaheem(peace be upon him). You are, indeed, Praised, Glorified. O1 Allah! Bless our master (Hadrat) Muhammad (peace be upon him) and the progeny of Muhammad (peace be upon him) as You did bless our master (Hadrat) Ibraaheem (peace be upon him) and his progeny. Undoubtedly, You are Praised, Glorified.

DU'AA

Allaa-humma Innee Zalamtu Nafsee Zulman Kaseeran wa Innahu Laa Yaghfiruz-Zunooba Illaa Anta Faghfirlee Maghfiratam Min 'Indika Warhamnee Innaka Antal Ghafoorur Raheem.

O' Allah! I have oppressed my soul and undoubtedly there is no forgiver of sins but You alone. O' Allah! Forgive me and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful.

Or this one:

Allaa-humma Rabbanaa Aatinaa Fid-Dunyaa Hasanah, wa Fil-Aakhirate Hasanah, wa Qinaa 'Azaaban-Naar.

O' Allah! Our Sovereign Lord, grant us good in this world and the world hereafter and protect us. from the torment of hell.

DU'AA-E-QUNOOT

Allaa-humma Innaa Nasta'eenuka wa Nastaghfiruka wa Nu'minu Bika wa Natawakkalu 'Alaieka wa Nusnee 'Alaiekal Khaier. Wa Nashkuruka walaa Nakfuruka wa Nakhla'u wa Natruku Maien Yafjuruk. Allaa-humma Ei-yaaka Na'budu wa Laka Nusallee wa Nasjudu wa Ilaieka Nas'aa wa Nah-fidu wa Narjoo Rahmataka wa Nakhshaa 'Azaabaka Inna 'Azaabaka Bil-Kuffaare Mulhiq.

O' Allah! We implore You for help and beg forgiveness of You and believe in You and rely on You and extol You and we are thankful to You and are not ungrateful to You and we alienate and forsake him who disobeys You. O' Allah! You alone do we worship and for You do we pray and prostrate and we betake to please You and present ourselves for the service in Your cause and we hope for Your mercy and fear Your chastisement. Undoubtedly, Your torment is going to overtake infidels.

Q 1: What should one recite in case he has not learnt Du'aa-e-Qunoot by heart?

A. He should recite "Allaa-humma Rabbanaa Aatinaa Fid-Dunyaa Hasanah, wa Fil-Aakherate Hasanah, wa Qinaa 'Azaaban-Naar" until he commits Du'aa-e-Qunoot to his memory.

Q 2: What is "standing-upright posture after performance of Rukoo" called?

A. Standing erect after performing Rukoo is called"Qaumah".

Q 3: What is "sitting posture between two prostrations" called?
A. A pause while sitting between two prostrations is called "Jalsah".

Q 4: What is "offering prayer jointly" called?
A. Prayer offered in congregation is called "Jamaa'at". He who leads the prayer is called "Imaam" and those who follow Imaam in prayer are called "Muqtadi".

Q 5: What is he called who offers prayer by himself?
A. He who does not say prayer in Jamaa'at but offers by himself is called "Munfarid".

Q 6: How much reward does one get by saying prayer in Jamaa'at?
A. Prayer in Jamaa'at carries 27 times more reward than offering by oneself.

Q 7: Which supplications (Du'aa) should be recited while entering and stepping out of mosque?
A. When one enters into mosque should put his right foot first and then the left and recite: "Allaa-hummaf-tah Lee Abwaaba Rahmatik" (O' Allah! Open the gates of Your mercy for me), and when he steps out he should take his left foot out first and then the right and recite: "Allaa-humma Innee As-aluka Min Fadlik" (O' Allah! I beseech You for Your grace).

Q 8: What should we do in mosque?
A. Having entered into mosque say "Salaam" to those present there. Offer prayer with Jamaa'at. If there is no time of appointed prayer or you have offered prayer then busy yourself in recitation of the Holy Qur-aan, remembrance of Allah, recitation of Kalimah or Durood Shareef. Do not indulge in worldly talks as it is strictly forbidden in mosque. Do not walk,pass in front of those who are offering prayer. Do not snap fingers.

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MODE OF OFFERING PRAYER.

Q 1: What is the correct mode of offering prayer?
A. Having performed Wudu and put on pure and clean dress, one should stand upright at a clean place orientating himself towards the Qiblah with his feet four toes apart. He should express intention (in the heart as well as by the tongue) for whichever prayer he has to offer. He should raise his hands upto the lobes of the ears in such a way that the palms face the Qiblah and that the fingers remain in their normal condition (neither separated nor close together) and then bring them down saying "Allaah-o-Akbar" and put them below his novel. The right hand should be placed on the wrist of the left hand with the thumb and the little finger encircling the wrist and the remaining three fingers resting on it. Now recite "Sanaa" (Subhaana Kal-Laahumma wa Bi-Hamdeka wa Tabaarakasmuka wa Ta'aalaa Jadduka Walaaa Ilaaha Ghaie-ruk) followed by "Ta'awuz" (A'oozu Billaahi Minash Shaietaa-nir Rajeem) and "Tasmiyah"(Bismil Laahir Rahmaa-nir Raheem) and then recite "Surah Faateha" (say Ameen at the end of it in a low pitch) followed by any Surah or three small verses. After this he should go into "Rukoo" saying "Allaah-o-Akber" i.e. bow down placing hands on the knees with the fingers well-spread thereon and grasp the knees. The back and the head should be straight in level and the eyes pinned on to the toes.

In this posture say "Subhaana Rabbi-yal Azeem" (Glory be to my Nourisher, the Most Great) at least thrice and stand erect reciting "Tasmee'"(Sami 'Allaahu Liman Hamedah) and also say "Tahmeed" (Allaa-humma Rabbanaa wa Lakal-Hamd or Rabbanaa Lakal Hamd) and then go into "Sajdah" i.e. prostrate in such a manner that first the knees should be placed on the ground then the hands and thereafter the nose and the forehead be placed firmly between both the hands. The arms should be off the sides, the belly aloof from the thighs and the thighs apart from the calves. All the toes of both the feet should be set firmly on the ground facing the Qiblah. Palms should rest on the ground with the fingers pointing towards the Qiblah. In this position say "Subhaana Rabbi-yal 'Alaa" (Glory be to my Nourisher, the Most High) three or five times. Then he should rise reciting "Takbeer" and sit in "Jalsah" i.e. raise first his head then the hands and then sit upright with his left foot under him and the right foot standing (resting on the insides of the toes facing Qibla). He should put his palms on the thighs near the knees with fingers facing the Qibla. Now he should perform second "Sajdah" reciting "Takbeer" on the style of the first one. After having observed second Sajdah he should rise (stressing on his tiptoes and placing hands on the knees) and stand erect. Do not place hand(s) on the ground for support except for any disability. Now, he is in second Rak'ah. He should recite Tasmiyah, Surah Faateha followed by any other Surah and then perform Rukoo and Sujood like that of the first Rak ah and observe "Qa'adah" i.e. sit spreading the left foot under him and the right foot standing on the pattern of "Jalsah" and recite "Tashah'hud" and when he reaches the word "Laa" raise the index finger of the right hand (method:join the middle finger with the thumb to make a circle with the little and ring fingers bent towards the palm) and lower it on uttering "Illal Laahu" and then let all the fingers rest straight like that of the left hand, followed by Durood Shareef and Du'aa. And then say "Salaam" i.e."As-Salaamu 'Alaiekum wa Rahmatul Laah"(peace be on you and Allah's mercy) turning his face first towards the right side and then towards the left. Now two Rak'ahs' prayer is over.

Q 1: How to offer three or four Rak'ahs prayer?
A. If one is to offer more than two Rak'ahs then he should stand up from Qa'adah after having recited Tashah'hud (Attahyaat) and offer the remaining Rak'ah(s) which he has to say. He should recite only Surah Faateha in the remaining Rak'ah(s) of Fard prayer, but in case of Sunnat, Nafil and Waajib, Surah Faateha has to be followed by any other Surah or three verses.

Q 2: What is the difference between the prayer of Imaam and Muqtadi?
A. What mode of offering prayer has been delineated in this book is meant for Imaam as well as male individual, but in Jamaa'at, Muqtadi has not to recite Surah Faateha and any other Surah or verses and even not to recite Ta'awuz and Tasmiyah. He has only to recite Sanaa and then to be quiet. While rising from Rukoo he should say "Allaa-humma Rabbanaa wa Lakal-Hamd or Rabbanaa Lakal Hamd".

Q 3: What about he who performs Sujood without firmly placing the insides of his toes on the ground?
A. Placing the inside of at least one toe of each foot firmly on the ground while performing Sajdah is Fard (obligatory) and placing the insides of three toes of each foot is Waajib (essential). Prayer is invalid if one only touches his toes with the ground or keeps them off the ground. Unfortunately most of us are not alive to such essentials of prayer.

Q 4: Which Du'aa is made after Fard prayer?
A. After Fard prayer the following Du'aa is made:
"Allaa-humma Antas-Salaamu wa-Minkas-Salaamu wa Ilaieka Yarji'us-Salaam. Tabaarakta Rabbanaa wa Ta'aa-laieta Yaa Zal-Jalaale wal-Ikraam"
(O' Allah! You are Peace and peace is from You and peace turns towards You. O' our Sovereign Lord! You are the Most Blessed and the Most Sublime. O' possessor of all honour and awe).

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SOME GOOD SUPPLICATIONS.

1. On getting up from sleep: "Al-Hamdu Lil-Laahil Lazee Ahyaanaa Ba'da Maaa Amaatanaa wa Ilaie-hin Nushoor" (All praise is due to Allah Who has given us life [made us wake up] after death [sleep] and every one has to return to Him).

2. Before taking meal:"Bismil Laa Hir-Rahmaanir Raheem. Allaa-hummaa Baarik Lanaa Feehi wa Abdilnaa Khaieram Minh" (Allah, in whose name I begin, the Most Affectionate, the Most Merciful. O1 Allah! Give us blessing in it and feed us better than it.

3. After finishing meal: "Al-Hamdu Lil-Laahil Lazee At'amanaa wa Saqaanaa wa Ja'alana Minal Muslemeen" (All praise is due to Allah Who has blessed us with food and drink and made us Muslim).

4. On putting on new dress: "Al-Hamdu Lil-Laahil Lazee Kasaanee Haazaa wa Razaqaneehi Min Ghaiere Haulim Minnee wa Laa Quwwah"(All praise is due to Allah Who has clothed us and blessed us despite our helplessness).

5. On looking into mirror: "Allaa-humma Baie-yid Wajhee Yauma Tabyaddu Wujoohoon wa Taswaddu Wujooh" (O' Allah! grace my face with light on the day [Doomsday] when some faces will be full of light and some dark).

6. On applying antimony (collyrium) to eyes: "Allaa-humma Mat-ti'nee Bis-Sam'i wal Basar" (O' Allah! bless my hearing and sight faculties).

7. Repeat Kalimah Tay-yib or Kalimah Shahaadat after every prayer, it will earn you a great reward.

8. If you like or love any thing of your own or of your Muslim brother say "Tabaarakal Laahu Ahsanul Khaaleqeen. Allaa-humma Baarik Lahu Feehi wa Laa Tadurrah" (O' Allah! bless him in it so that it may not harm him), or say "May Allah bless you" it will save him from evil eye.

9. Recite this Du'aa on seeing a thing which you dislike or consider "bad omen":"Allaa-humma Laa Ya'til-Hasanaati Illaa Anta wa Laa Yadfa'us Saie-ati Illaa Anta wa Laa Haula wa Laa Quwwata Illaa Bil-Laah" (O' Allah! there is none except You Who could give us good and there is none but You Who could save us from evil and there is no might and power but in Allah).

10. Recite this Du'aa when you see one in affliction or ill: "Al-Hamdu Lil-Laahil Lazee 'Aafaanee Mimmabtalaaka Bihee wa Faddalanee 'Alaa Kaseerim Mimman Khalaqa Tafdeelaa" (All praise is due to Allah Who has saved me from the affliction which you are faced with and favoured me over many of His creatures).

VOLUME – II / CHAPTER - I

Volume - II / CHAPTER - I / LESSON NO: 1

THE RELIGION OF ISLAAM

Q 1: On how many things does Islaam base?
A. Islaam is based on five things:
1. To testify that there is no true deity except Allah and that Hadrat Muhammad(may Allah's choicest blessings & peace be upon him) is His chosen servant and true Messenger.
2. To establish/offer prayer five times a day.
3. To pay poor due.
4. To perform Hajj.
5. To observe fasts in the holy month of Ramadan.

Q 2: What are the testifying words of Islaam?
A. "Ashhadu Allaaa Ilaaha Illal Laahu wa Ashhadu Anna Muhammadan 'Abduhoo wa Rasooluh. (I bear witness that there is no true god save Allah and I bear witness that (Hadrat)Muhammad[peace be upon him] is the chosen servant and (true) Messenger of Allah).

Q3: Is it enough to say Kalimah-e-Shahaadat by the tongue only to be a Muslim?
A. Mere expression of Kalimah-e-Shahaadat is not enough to become Muslim but to testify and confirm it and all other essentials of Islaam with all heart is the prerequisite to be a Muslim. He must also believe in the fact that Hadrat Muhammad (peace be upon him) is true in all his words and deeds. His no action and word should smack of any insolence or blasphemy against Allah Almighty and the Holy Prophet.

Q 4: How a dumb man should express his embracing of Islaam?
A. Since a dumb can not speak, he should communicate by gesture that there is none worthy of worship except Allah and Hadrat Muhammad (peace be upon him) is His chosen servant and true Messenger and that Islaam, through and through, is the truth.

Q 5: What are the prerequisites of Islaam without believing therein one can not be a Muslim?
A. The prerequisites of Islaam are well-known like belief in "Tauheed"(Oneness of Allah),Prophethood of all (true) Prophets, Paradise, hell, Doomsday, resurrection of dead etc. and to firmly believe in Hadrat Muhammad (peace be upon him) as the Last Prophet and that there will be no Prophet after him.

Q 6: Is he Muslim or not who claims to be a Muslim but denies any of the essentials of Islaam?
A. No, such a person who claims to be a Muslim but denies any of the essentials of Islaam or has beliefs unlike the beliefs of Islaam is neither Muslim nor he belongs to Muslim community.

Q 7: What is "Nifaaq" (hypocrisy)?
A. To claim to be a Muslim by the tongue but to deny Islaam at heart is "Nifaaq". It is stark infidelity. Such people will be consigned to the worst torment in hell.

Q 8: Can anyone be called "Munaafiq"(hypocrite) in the present time?

A. We can not identity or say anybody "Munaafiq" with certainty. However, a sort of "Nifaaq" is found in the present age that some disbelieving and misguided people claim to be Muslim but deny the essential (s) of Islaam.

Volume - II / CHAPTER - I / LESSON NO: 2

OUR GOD - AL-LAAH: "Aamantu Bil-Laahi" (I believed in Allah).

Q 1: What should be the belief of Muslims about Allah?
A:
1. It should be the firm belief of Muslims that Allah is One; He has no partner whatsoever; He alone is worthy of worship; neither He begot nor He is begotten and none is comparable or equal to Him in any way.

2. Allah possesses every kind of superiority and every attribute of perfection and no defect and deficient attribute whatsoever exists in Him.

3. He is all free and independent and all the worlds are subservient to Him.

4. He is "Eternal in the beginning and Eternal in the end" when there was nothing He was and when there will be nothing He will be. His attributes are also eternal like His "Eternal Person".

5. He is "Haie-yu Qaie-yoom". He is eternally immortal and keeps His creatures alive. He gives life and causes death as and when He wills.

6. He is "Qadeer" i.e. All Powerful (Omnipotent) and has absolute dominion over everything. He does what He wills. There is none to dominate Him.

7. He is Samee' (All Hearing). He hears voice of His every creature even the sound of creeping of an ant and of the movement of wings of a mosquito.

8. He is "Baseer" (All Seeing). He sees everything regardless of big or small, near or distant and in light or in dark. Nothing is hidden from Him.

9. He is 'Aleem (All Knowing, Omniscient). He knows each and everything irrespective of what is happening, what has happened and what will happen. He knows our words, deeds, intentions and what is hidden in our breast. Even the tiniest particle of dust is not beyond His Omniscience.

10. All men and matter are subservient to His will. Each and everything happens according to His will and nothing takes place against His will. Even no bird can fly and particle of sand move without His will.

11. He alone is the Creator of everything. What we do is all the creation of Allah. He is the Sole Creator of all the worlds and of whatever they contain irrespective of big or small. If He wills to create anything He simply says "Kun" (be) and that immediately comes into being.

12. He is "Razzaaq"(Provider of Subsistence). He provides subsistence, livelihood and all necessary things to His creatures regardless of mankind and animals and big or small to sustain them. He alone is the Sovereign Lord of all the universes. He also speaks. All the revealed books including the Glorious Qur-aan are His "Kalaam" (speech, words).

Q 2: With which thing(s) does Allah Almighty see and hear?

A. The attributes of Allah are as much unique and subtle as He is Himself. Undoubtedly, He sees, hears and speaks but unlike humanbeings since He is free of the organs of sight, hearing and speech and so is His "Kalaam" which does not need letters and sounds.

Volume - II / CHAPTER - I / LESSON NO: 3

ANGELS "Wa Malaaa-ikatehee" (And I believed in [Allah's] angels).

Q 1: What are Angels?
A. Angels are the obedient, worshipping and chosen servants of Allah. They have "Noori" (ethereal, luminous) existence. They are innocent and commit no sin. They do what they are commanded. They neither eat nor drink but subsist on worship and remembrance of Allah.

Q 2: Why are the angels called "innocent"?
A. Because Allah has created them free of the instinct of committing sins thus they can not disobey Allah. The Prophets of Allah are also innocent like the angels.

Q 3: What is the exact number of angels?
A. Of all creatures of Allah, the angels are the most plentiful. Their exact number is known to Allah Almighty or to His Beloved Prophet (whom Allah has endowed with such knowledge). Their creation is a continuous process. Innumerable angels are created daily. Saints and sages say that the good words and good works of the believers are transformed into angels which take off to the skies, heavens.

Q 4: How many "prominent angels" are there?
A. Four angels of Allah are very prominent and choicest ones:
a. (Hadrat) Gibrail who conveyed Allah's messages to His Apostles, Messengers and Prophets.
b. (Hadrat) Michael who is detailed to provide subsistence and rain to His creatures.
c. (Hadrat) Israfeil, he will make "Soor" i.e. blow trumpet on Doomsday.
d. (Hadrat) Izraeel, his duty is to take soul of humanbeings. A countless number of angels work under his supervision to this effect.

Q 5: What are the duties of other angels?
A. All angels have their (respective) assigned jobs. Some angels are posted in paradise and some in Hell. Some record good and bad actions of humanbeings. Some angels develop and shape foetus in mothers' wombs. Some question the dead ones in graves and some torment unbelievers and sinners. Some angels are stationed on the hallowed grave of Allah's choicest Prophet Hadrat Muhammad (may Allah's choicest blessings & peace be upon him) and some convey or carry "Salaat-o-Salaam" (invocation of Allah's blessings on the Holy Prophet) of the believers and present to the Holy Prophet. Some angels are detailed to attend Islaamic meetings and gatherings where remembrance of Allah is made or "Meelaad Shareef" is held i.e. where the greatness and excellences of the Holy Prophet are explained.

Q 6: What is the name of those angels who record good and bad deeds?
A. They are called "Kiraaman Kaatibeen". The angels of goodness are separate from those who record evil deeds and the angels for night and day are also separate.

Q 7: Which are those angels who question the dead in grave?
A. Questioning angels are called "Munkar" and "Nakeer". They have dreaded appearance.

Q 8: Can human beings see angels?
A. We can not see angels but those ones can see whom Allah wills like His Prophets who also speak to them. However, at the time of death the believers may see the angels of goodness and unbelievers see the angels of torment.

Q 9: What is about he who does not believe in angels?
A. He who denies the existence of angels or says that "will power of doing good deeds" is angel otherwise there exists no angel, is a disbeliever.

Volume - II / CHAPTER - I / LESSON NO: 4

REVEALED BOOKS: "Wa Kutubehee" (And I believed in His[Allah's] books).

Q 1: What does the revealed book mean?
A. Revealed book means that book which Allah Almighty has sent down for the guidance of mankind so that they may know Allah and His Messengers and carry out their commands.

Q 2: How many books has Allah Almighty sent down?
A. Allah has sent down books and Sahifa pi: Suhuf (little books) to many Prophets, the exact number of which is only known to Allah and His Beloved Prophet. Of all these heavenly books four are very prominent i.e. Torah which was revealed to Prophet Moses, Zabur (the original Psalms) to Prophet David, Bible (new Testament) to Prophet Jesus and the last one which is the highest and best is the Glorious Qur-aan which Allah Almighty has gifted to His Darling Elect Hadrat Muhammad (may Allah's choicest blessings & peace be upon him).

Q 3: Are the revealed books, besides Holy Qur-aan, still available with original texts?
A. No other heavenly books than the Qur-aan are available with the original texts because the mischievous elements in the nations of the past Prophets distorted and interpolated the original Torah, Zabur and Bible at their sweet will to gain their nefarious ends.

Q 4: How should we believe in the present Bibles (old and new testaments)?
A. We should testify only that text or portion of the bibles which conform to the teachings of the Glorious Qur-aan and disapprove of that which is (are) inimical to the Holy Qur-aan believing that this "interpolation" is the work of the mischievous elements who claim to be the followers of the said books.

Q 5: What about that if nothing conforming or unconforming to the Holy Qur-aan is found therein?
A. In such situation we shall neither approve nor disapprove but shall say "Aamantu Bil-Laahi wa Malaaa-ikatehee wa Kutubehee wa Rusulehee" (I believed in Allah, His angels, His books and His Messengers).

Q 6: Can the Holy Qur-aan be interpolated?
A. No, absolutely not. Since Islaam is ever-living and ever-lasting religion, Allah Almighty has taken up the responsibility of its protection Himself. It is free from being interpolated even if all its enemies strive jointly to do mischief to it.

Q 7: What about that man who believes that addition or omission can be made in the Qur-aan?
A. He who says that even a single letter, has been added to or omitted from or replaced in the Holy Qur-aan, remains no more in Islaamic fold and is, ipso facto, disbeliever.

Q 8: What is Sahifa?
A. Sahifa pl:Suhuf are little books or leaves which Allah Almighty sent down, before the Holy Qur-aan, for the guidance of humanity at large. These Suhuf contained good tidings, admonitions and guidelines to regulate life.

Q 9: How many Suhuf were sent down and to which Prophets given?
A. The exact number of Suhuf is known to Allah and His Choicest Prophet only, but what we know is that some Suhuf were revealed to Prophet Adam, some to his son Prophet Shit, some to Prophet Abraham, some to Prophet Idris and some Suhuf were also revealed to Prophet Moses.

Q 10: Is there any book like that of the Holy Qur-aan?
A. No, absolutely not. The Glorious Qur-aan is an unparalleled book which was endowed to the unparalleled Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) whose title was "Ummi" (unlettered). This "truthful" (the Holy Prophet) challenged the Arab nation that was stubbornly proud of their eloquence, magniloquence and rhetorics in poetry and oratory to bring or produce ten chapters and even a single chapter like it, but all proud and arrogant ones were stupefied. If they were capable of producing a thing like it they would have definitely done that and not faced abject disgrace of the proclamation that they and their false gods would be consigned to hell. The Holy Qur-aan is the ever-living and ever-challenging miracle of the Last Prophet of Allah.

Q 11: Is there any revealed book with Hindus?
A. No, Hindus have no heavenly book. "Veid" (Hindu scripture) which they claim to be a revealed book is not "Kalaam Allah" but a collection of poems of the ancient Hindu poets.

Volume - II / CHAPTER - I / LESSON NO: 5

ALLAH'S MESSENGERS & PROPHETS: "Wa Rusulehee" (And I believed in His [Allah's] Prophets)

Q 1: What is "Rasul"(Messenger)?
A. The Messengers (Rasul pl.Rusul) are those servants of Allah whom He chose to transmit His messages to His creatures for their guidance. The Messengers are a link between Allah and His creatures and invite them to the straight path.

Q 2: What is the difference between Nabee and Rasul?
A. Both the words Nabee (Prophet) and Rasul (Messenger) are usually spoken and understood in the same sense. However, "Nabee" is that chosen servant of Allah who received divine revelations to guide humanbeings. Rusul(Messengers) are also among the angels. Some Islaamic sages and scholars maintain that Rasul is that chosen servant of Allah who brought new Shariat (divine law).

Q 3: What is the difference between the Prophets and other humanbeings?
A. There is tremendous difference between Allah's Prophets and other humanbeings. The Prophets and Messengers are chosen and impeccable servants of Allah. They are taught, brought up and looked after by Allah Himself. They are free of every major and minor sins. They are descendants of the noblest and religious families and are so perfect in physique,
character, nature, intellect and wisdom that no scientists, scholar, physician and philosopher of the highest calibre can even think to compete with them. Allah bestowed on them all necessary perfect and scrupulous qualities and created them free from every sort of imperfection and diseases like leucoderma and leprosy which are repugnant to human nature.

Q 4: Do the Prophets have knowledge of the unseen?
A. The Prophets are sent by Allah Almighty to communicate the news of unseen. They tell people about reckoning, paradise, hell, reward of good actions and nemesis of evil deeds, Doomsday, angels and etc. All these things are unseen and other humanbeings can not comprehend them. This knowledge of the unseen has been granted to the Prophets by Allah Almighty.

Q 5: What is the status of the Prophets in the sight of Allah?
A. The Prophets are the exalted and chosen servants of Allah. They are the greatest and highest of all creatures. Even no angel can attain to their status. The greatest saint is also no match of that Prophet who possesses the lowest rank in the sight of Allah.

Q 6: What about that who does not respect the Prophets?
A. It is incumbent upon every believer to respect and revere the Prophets. This religious binding on the believers is higher than other obligations. To speak low of any Prophet what to talk of derogatory words, is tantamount to disbelief. Thus he who says anything which directly or indirectly insults any Prophet or subjects him to innuendoes is a disbeliever.

Q 7: Can anyone become Prophet by worship and prayer?
A. No, absolutely not. The Prophethood is a highly exalted rank. Nobody can become Prophet by worship and prayer even if he fasts and prays (worships Allah) throughout his life and spends all

his wealth in Allah's way. The Prophethood is an exclusive divine gift which Allah Almighty confers on the servant whom He chooses.

Q 8: What is the total number of the Prophets?
A. It is not fair to fix any particular number for the Prophets. We should maintain this belief that "we believe in all Prophets of Allah".

Q 9: Are the angels and genies Prophets?
A. No, the Prophets are only in humanbeings and that too the males only. No angel, genie or female is Prophet.

Q10: Is someone else also "Ma'soom"(impeccable) besides the Prophets and angels?
A. No one is impeccable besides the Prophets and angels. To consider anyone impeccable like that of the Prophets is a grave error.

Q11: Are Allah's saints (Wali pl.Auliya) also not impeccable?
A. Allah's saints and "Ahle Bait" (posterity of the Holy Prophet) are also not impeccable, but Allah Almighty protects them against sins. It is also not impossible for them to err.

Q12: Did any Prophet hide any command of Allah?
A. No, all Prophets sincerely and scrupulously communicated Allah's commands to mankind. If any one says that any Prophet did not communicate or hid any command of Allah for fear of anybody or expediency, he is a disbeliever.

Q13: Can we call those Prophets who have passed-away "dead"?
A. All Prophets are as much alive in their graves as they were in the mortal world. They eat, drink and go where they want to. The death had touched them only for a moment. But all these facts are beyond the comprehension of a common man.

Q14: Which Prophet came first to the world?
A. Hadrat Adam(peace be upon him) was the first Prophet who was sent into the world. Before him there was no humanbeing, that's why he is called "the father of mankind". All humanbeings are his progeny.

Q15: Who was the first Rasul (Messenger)?
A. The first Rasul who was sent down for the guidance of unbelievers and disbelievers was Hadrat Nuh [Noah] (peace be upon him). He preached for 950 years but disbelievers who were stone-hearted and obstinately insolent remained clung to thier disbelief. At last, Prophet Noah prayed to Allah Almighty and a dreaded deluge overtook them. All disbelievers on the earth were eliminated. A few believers and a pair of every animal which boarded Noah's boat were safe.

Q16: Which Prophet came in the last?
A. The Prophet who was sent in the last for the guidance of whole world is our Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). In him the institution of Prophethood attained its highest glory. He is the Last Prophet and no prophet will succeed him in whatsoever way.

Q17: Are all Prophets equal in rank or superior to one another?
A. All Prophets have their respective ranks in the eyes of Allah. The highest of all is our kind master Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). Therefore, he is called "Saie-yidul Anmbiyaa" (the leader, chief of all Prophets).

Q18: Who is next to our Prophet in rank?
A. Hadrat Ibraaheem Khaleel-ul Laah [Abraham] (peace be upon him) is next to Hadrat Muhammad (may Allah's choicest blessings & peace be upon him) in superiority. After him Hadrat Musa(Moses), Hadrat Isa(Jesus) and Hadrat Nuh(Noah) are superior to other Prophets. All these chosen servants of Allah are best of all humanbeings even of angels.

Volume - II / CHAPTER - I / LESSON NO: 6

THE LEADER OF ALL PROPHETS

Q 1: What are the traits of Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him)?
A.
1. Allah Almighty, first of all, created "Noor" (light) of Hadrat Muhammad Mustafa(may Allah's choicest blessings & peace be upon him) and then created all the worlds from his Noor. Had he not been created nothing would have been created. He is the soul of all universes.
2. Allah Almighty took covenant from all Prophets that if Hadrat Muhammad (peace be upon him) came in their time they would certainly believe in him and help him.
3. The Holy Prophet is the best and highest of all and so is his family. No one like him has been born and even will not be born.
4. At the time of his birth all idols placed in holy Ka'abah fell flat and there was a surge of luminous light that his (revered) mother saw the palaces of the king of Syria.
5. The Holy Prophet was shadowless being "Noor" (light) through and through because Noor has no shadow.
6. A piece of cloud often hung over his head and trees rushed towards him to provide cool shelter under the burning sun though he was not yet declared Prophet formally.
7. Fragrance emanated from his blessed body and sweat which surpassed the sweet odour of musk and saffron and whichever way he passed would become fragrant.
8. Allah Almighty has endowed him with all treasures of all the worlds and authorised him to distribute from them at his own sweet will. Allah's will lies in his will.
9. Each and every bounty and favour which all creatures of Allah receive in this worlds and the world hereafter are owing to him.
10. If Allah is praised His Beloved Prophet's renown is also exalted as he is Allah's Darling Elect. In short, the greatness and dignity of the Holy Prophet is beyond human attainment. He is a unique agglomeration of all bodily qualities, merits and spiritual perfection.

Q 2: Is it right or not to celebrate "Meelaad Shareef' (Prophet's birth)?
A. In the blessed gatherings of Meelaad Shareef, the traits, miracles, noble countenance, sublime character, impeccable nature, magnanimity, grace, compassion, in brief, life of the Holy Prophet are explained which are vindicated by the Glorious Qur-aan and sayings of the Prophet. Such virtuous things are neither unfair nor inventions. At the end of Meelaad Shareef gathering "Salaat-o-Salaam" (invocation of Allah's blessings on the Holy Prophet) is recited aloud respectfully in standing posture which is also lawful.

Volume - II / CHAPTER - I / LESSON NO: 7

THE DOOMSDAY: "Wai Yaumil Aakheri" (And I believed in the Day of Judgement).

Q 1: What is Doomsday?
A. The Doomsday will be a dreadfully grievous day. Everybody will get panicked and terrorised. The hearts will get rent apart. The earth, the sky, all humanbeings, genies and angels will be annihilated. The sky will be cleft and the earth destroyed. Mountains will float in the air like carded wool and the stars will fall like rain and smash hitting one another. Briefly, each and everything will perish excepting Allah Almighty.

Q 2: How will the Doomsday be established?
A. By the command of Allah Almighty, Hadrat Israfeil will blow the trumpet throwing the earth and the sky into tumult. The sound of the trumpet will be low at the outset which will gradually intensify to the fearful dimension. As a result, all living creatures will faint down and die. The earth, sky, mountains and even Israfeil and 'Izraeel will perish. There will be nothing but Allah alone Who is Eternal in the beginning and Eternal in the end.

Q 3: Who will take the soul of (Hadrat)' Izraeel?
A. After annihilation of all things (the earth & the sky) Allah Almighty will command (Hadrat) 'Izraeel to take soul of (Hadrat) Gibrail. He will take Gibrail's soul who will fall like a big mountain praising Allah in prostration and die. Likewise he will take souls of (Hadrat) Michael, (Hadrat) Israfeil and "Hamalaatal-Arsh"(four angels holding the empyrean) respectively who will die. Then Allah Almighty will say "Mut" (Be you dead), (Hadrat) Azraeel will fall like a big mountain praising Allah in prostration and die.

Q 4: When will the Doomsday come about?
A. Only Allah and His Beloved Prophet know the exact time of the Doomsday. The faster the time passes the nearer the Doomsday gets. Some indications have been told by Allah Almighty and His Messenger to this effect. After completion of these indications the Doomsday will come about.

Q 5: What are the indications of the Doomsday?
A. The foremost indication of the Doomsday is the advent of Allah's Last Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) and his passing away from the mortal world. Some other indications are:

1. Religious knowledge will disappear (i.e. there will be dearth of true religious scholars) and ignorance prevail.
2. People will get education/knowledge for worldly gains not to serve the religion.
3. Remaining adhered to Islaam will be as difficult and painful as to hold burning embers in a fist.
4. Payment of "Zakaat" (poor due) will be avoided and considered "ransom" rather than an Islaamic duty.
5. Songs and obscenity and vulgarity will be all around and people will have no regard for elders (others).
6. Mean and sordid people will take pride in their big mansions and palaces. There will be galore of wealth.
7. Nefficient and corrupt people will occupy high positions.

8. Time will carry no blessing i.e. run out rapidly.
9. People will be disobedient and insolent to their parents and obsequious to their wives. They will distance themselves from relatives and get close to friends.
10. Forefathers and elders will be disgraced and even cursed.
11. People will raise hue and cry in mosques and indulge in worldly talks therein.
Besides these portents of Doomsday there are several others which will be delineated in subsequent chapters.

Volume - II / CHAPTER - I / LESSON NO: 8

PREDESTINATION: "Wal-Qadre Khaierehee wa Sharrehee Minil Laahe Ta'aalaa" (And I believed in that all good and bad destiny proceeds from Allah).

Q 1: What is "Taqdeer"(predestination)?
A. What Allah Almighty has written with His eternal knowledge about what will happen in the world and what His servants will do, is Taqdeer.

Q 2: Is humanbeing compelled to do what has been predestined for him?
A. No, it is not so. Allah Almighty has given us the power of action and endowed us with common sense and intellect to differentiate between the good and evil and between gain and loss. The man is not an inanimate object like stone. What the man had to do in the world Allah Almighty wrote all that with His eternal knowledge.

Q3: What about those who refute "Qadar" (predestination)?
A. Those who refute "Qadar" have been termed as Zoroastrian (fire worshippers) of the Ummah of the Holy Prophet.

Volume - II / CHAPTER - I / LESSON NO: 9

ABOUT DEATH & GRAVE

Q 1: What is death?
A. Everyone has a particular age, when his predestined time is over (Hadrat) Izraeel visits him and takes soul out of his body. This is death.

Q 2: What does a dying man see?
A. At the time of death one sees plenty of angels at his right and left sides to the extent of his sight-range. The believer observes the angels of mercy whereas the angels of torment look-on to a disbeliever.. They take the soul of believer with respect and of disbeliever with disdain and hatred.

Q3: Where are the souls kept?
A. There are different places where the souls are kept. The souls of virtuous believers have their different places than those of disbelievers and sinful believers. Some souls of Muslims live at their graves, some at sacred well of "Zam Zam"(blessed water), of some in between the earth and the heavens and of some in the 1st sky, second and also upto the seventh heaven and even higher than that.

Q 4: Where are the souls of unbelievers kept?
A. The impure and wretched souls of unbelievers live in their graves, cremation ground, from 1st layer of the earth to the lowest one and even deeper than the bottom of the earth.

Q 5: Does the soul maintain any link with the body after death?
A. Yes, after death the soul has a link with the body. If the body is comforted or tormented the soul feels it.

Q 6: Is the soul perishable like the body?
A. Death means separation of the soul from the body. It does not mean that the soul is annihilated. He who believes in perish of soul is a disbeliever and misguided.

Q 7: What does happen to the dead in grave?
A. Grave squeezes believer with affection like a mother who hugs her loving child and squeezes an unbeliever so much so that his ribs and bones get intertwined.

Q 8: Can the soul of any dead enter into other's body?
A. No, absolutely not. No soul can enter into the body of any humanbeing or animal. There is no concept of reincarnation in Islaam. Hindus believe in such absurdities which are false and infidelity.

Q 9: Who are Munkir Nakeer?
A. When people leave the graveyard after having buried the dead, he hears the sound of their steps and then two angels who are called "Munkir" and "Nakeer" enter the grave cleaving through the earth with their big teeth. They have dreadful appearance i.e. cauldron-like burning eyes and the whole body (from the head to the toe) covered with big hairs. They ask the dead in stern rebuke to sit and harshly question him.

Q10: What questions do Munkir & Nakeer ask of the dead?
A. 1st question: "Mar-Rabbuka" (Who is your Creator)?
2nd question: "Maa Deenuka" (What is your faith)?
3rd question: Pointing towards the Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him), they ask: "Maa Kunta Taqoolu Fee Haazar Rajul" (What did you use to say about him)?

Q11: How will a Muslim answer these questions?
A. If the dead is believer he will say: (answer to first question) "Rabbi-yal Laah" (my creator is Allah), (answer to second question) "Deeni-yal Islaam" (my faith is Islaam) and (answer to third question) "Huwa Rasoolul Laah (Sallal Laahu 'Alaihe wa Sallam" (He is the true Messenger of Allah).

Q12: What will be the reaction of the angels to these answers?
A. The angels will say that we had an idea that you would say so. Then a proclaimer will proclaim from the sky that "My servant has spoken the truth". Let the heavenly bed be spread for him and clothe him with the heavenly garment. A window will be opened to the paradise and grave enlarged to the extent of sight-range. The angels will say "now you have rest" and then leave. The dead will keep enjoying the fragrance and beautiful spectacles of paradise till the Doomsday. His virtues will adopt elegant and graceful forms to comfort and please him.

Q13: What treatment will be meted out to an unbeliever and a hypocrite?
A. If the dead is an unbeliever or a hypocrite he will answer every question saying: Alas! I know nothing. I used to say what I heard people said. Then a proclaimer will proclaim from the sky that he is a liar. Let the bed of hell-fire be spread for him and clothe him with the garment of fire. A hole will be opened to the hell to chastise him. Two angels will be detailed to beat him with iron mallets. His grave will be full of frightful snakes and scorpions and his sins will also take the shapes of dreadful dog and wolf to torment him.

Q14: Will the sinful Muslims be chastised in grave?
A. Yes, some sinful believers will face torment in grave because of their disobedience. However, they will be absolved either by the supplications and intercession of their spiritual guides, Allah's saints or by the grace of Allah Almighty.

Q15: Are those dead questioned who are not buried?
A. All dead are questioned irrespective of burial or being eaten away by animals and also get reward of their goodnesses and chastisement of sins.

Q16: Can the living ones benefit their dead or not?
A. Yes, the good deeds of living people benefit their dead. We should recite the Holy Qur-aan, Durood Shareef (invocation of Allah's blessings on the Holy Prophet), Kalimah Shareef and give alms and offer "Sawaab" (reward of virtue) thereof to our dead ones which is proved by the Sunnah.

Q17: Is it lawful or not to utter "Azaan" on grave?
A. Yes, uttering Azan (words of call to prayer) on grave is lawful. It comforts the dead in the horrid loneliness of grave.

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RESURRECTION AFTER DEATH: "Walba'se Ba'dal Maut" (And I believed in that the dead ones will be resurrected).

Q 1: How will the dead ones be resurrected?
A. When all the worlds will be annihilated and there will remain nothing in existence but Allah alone, He will resurrect (Hadrat) Israfeel and recreate trumpet after forty years and command him to blow the trumpet. Hadrat Israfeel will sound it and every thing will immediately come to life. The dead ones will be resurrected from their graves.
The field of resurrection will be thronged with them. Everybody will be holding his sheet of actions in his hand.

Q 2: What is the field of resurrection?
A. The field of resurrection will be established in Syria. The earth will be turned into copper and made so even that the smallest thing like mustard seed if fell on the one end of it will be visible from the other end.

Q 3: What will be the plight of people in the field of resurrection?
A. It is frightening even to think of the dreads and horrors of the Doomsday. The earth will be of copper and the sun (obverse side) will be emitting its heat and fire furiously from the distance of only one mile (1.6 km). The brains will boil and people will perspire because of excessive heat so much so that they will drown in their own sweat. They will have their hearts in the mouths and throats and tongues will dry up.

In this pathetic condition nobody will help the other. Parents will not heed to their children and even mother will abandon her suckling baby. Briefly, everybody will be in an inexplicable distress and pain. Their all doings will be before them and it will be Allah, the Wrathful, Who will judge their good and evil deeds.

Q 4: How will people obviate these horrors?
A. The Doomsday will be of 50,000 years as per our unit of time. After passing of about half day people will discuss as to which Prophet should be approached for intercession so that they may get rid of the horrors of the Doomsday. All will go to the Prophet Adam and then to the other Prophets but everyone will express helplessness and advise them to approach the other Prophet for relief.

Q 5: To whom will all people approach for relief?
A. Hadrat 'Isaa (Prophet Jesus) will advise all people to go to Hadrat Muhammad Mustafa(may Allah's choicest blessings & peace be upon him) for intercession. All will rush to him and pray for his intercession. Our kind master Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) will say "yes it is only me who can help you today". He will observe "Sajdah" (prostration) and praise Allah Almighty in the best panegyric which will pacify Allah's wrath. Allah will say: raise your head O' Muhammad! speak, you will be listened to. Ask for, you will be granted and intercede your intercession will be accepted. Then the Holy Prophet will intercede and innumerable sinful believers will be absolved.

Q 6: Will someone else also intercede besides the Holy Prophet?
A. By the means of Hadrat Muhammad Mustafa(may Allah's choicest blessings & peace be upon him) all Prophets will intercede for their followers and then the scope of intercession will enlarge to the extent that Allah's saints, spiritual guides, sages, scholars and other pious Muslims will intercede for the sinful believers and thus countless Muslims will be admitted into heavens.

Q 7: Will anyone be safe from the dreads & horrors of the Doomsday or not?
A. No doubt, the Doomsday will continue for 50,000 years and will be the most horrendous day full of unheard of distress and pain but even then Allah's Prophets and His other loved ones will be safe from the horrors. For some of them this gigantic duration will be made as short as the time spent in offering an obligatory prayer and for some even less like twinkling of an eye.

Q 8: What will be the fate of other creatures besides humanbeings?
A. All dangerous and dreaded animals will be sent into Hell to punish and torment the infernal people, but they will themselves be safe from the hell's torment. All other animals and beasts will be annihilated. As regards genies it is reported that they will live in the habitations near/around the paradise and will visit the paradise off and on.

CHAPTER - 2
PILLARS OF ISLAAM OR ISLAMIC WORSHIPS

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PILLARS OF ISLAAM OR ISLAMIC WORSHIPS

SIGNIFICANCE OF SALAAT (PRAYER)

Q 1: Which is the foremost pillar of Islaam?
A. You have already learnt about the pillars of Islaam in the previous chapter. After having embraced Islaam and corrected one's beliefs consistent with the true Ahle Sunnat creed the foremost duty which is imposed upon the believers is Salaat (prayer). The importance of Salaat can be gauged from the fact that all commands of Allah were delivered to the Holy Prophet on the earth but Salaat was gifted to him on the night of ascension(Meraj).

Q 2: What is Salaat(prayer)?
A. A specified and pure Islaamic way of worship which Allah Almighty taught to the Holy Prophet who in turn taught to his Ummah (community) is Salaat (prayer). By offering prayer Muslims prove their humblest obedience and obeisance to Allah Almighty and submit to His Highest Magnificence and Grandeur. The praying believer is dear to Allah provided he offers prayer heart and soul.

Q 3: What things are essential for prayer?
A. Somethings are "Sharaait" (conditions) for offering prayer and some are "Faraaid" (obligatory prerequisites) during performance of prayer. Prayer will not be valid unless these conditions and prerequisites are met.

Q 4: How many kinds of "conditional things" are there for prayer?
A. There are two kinds of conditional things for prayer i.e. (1). About prayer's becoming Waajib (essential) for one to offer (2)Soundness of prayer i.e. how will the prayer be valid.

Q 5: What are the conditions of prayer's being "Waajib"?
A. There are four conditions for prayer's being "Waajib" i.e. one must be Muslim, sane, mature and the time of prayer has arrived. Thus the prayer is equally incumbent upon every sane and matured Muslim irrespective of man and woman, poor and rich, ruler and ruled and master and slave.

Q 6: What are the conditions for soundness of prayer i.e. how will the prayer be valid?
A. There are six conditions for prayer to be valid or in order:
a. "Tahaarah"(purification of the body).
b. Covering of the body (at least)from the navel to the knees.
c. Facing the Qiblah (Ka'bah).
d. Observance of due time.
e. Expression of "Ni-yat" (intention).
f. Takbir-e-Tahreema (utterance of words - "Allah is the Most Great" to commence the prayer.

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"TAHAARAH" (PURIFICATION): THE FIRST REQUISITE FOR PRAYER

Q 1: What does "Tahaarah" mean?
A. Tahaarah means that the body and cloths of the believer who intends to offer prayer must be free of filth/impurity and place should also be clean and pure.

Q 2: How many kinds of "Tahaarah" are there?
A. There are two kinds of Tahaarah i.e. minor purification and major purification. Minor purification is "Wudu"(ablution) and major is "Ghusl" (bath).

The things which make ablution obligatory are called "Tahaarat-e-Sughraa"(impurities) and which make bath obligatory are called "Tahaarat-e-Kubra" (grave impurity i.e.filth).

Q 3: How many kinds of impurity are there?
A. Impurity is of two kinds i.e. invisible and visible.

Q 4: What is invisible impurity?
A. Invisible impurity is that impurity which can not be seen but according to Shariat it is impurity. For example, to be without ablution or without bath.

Q 5: What is the method of purifying oneself from invisible impurity?
A. If one needs ablution he should perform it, if needs bath should do it to purify himself from invisible impurity.

Q 6: What is visible impurity?
A. Visible impurity is filth which sticks to the body or cloth and is also seen like urine, faeces etc.

Q 7: How many kinds of visible impurity are there?
A. Visible impurity is of two kinds i.e. filth and impurity. There is strict injunction for filth and lenient injunction for impurity.

Q 8: What injunction is there for filth?
A. If filth sticks to the body or cloth(s) larger (more)than that of a "Dirham" (small silver coin), its removal and purification is Fard(obligatory). Without purification prayer will not be valid. If it is equivalent to "Dirham", its removal and purification is "Wajib" (essential). Offering of prayer with such filth will invalidate the prayer and it will have to be repeated after bath and washing of cloths as the case may be. In case the filth is less than "Dirham" its removal and purification is "Sunnat" (practice of the Holy Prophet). Offering of prayer in this condition will be in order but against the Sunnat. Hence it is desirable to repeat the prayer?

Q 9: To which thing is "Dirham" equivalent in Pakistan?
A. "Dirham" is equivalent to 4 1/2 "Mashah" in case the impurity is thick. A "Mashah" is equal in weight to 16 grains.

If the filth is in liquid form like urine or wine then the "Dirham" size will be equivalent to the depression of a palm i.e. silver rupee of Pakistan.

Q10: What injunction is there for impurity?
A. It is no matter if a portion of cloth or a limb of the body is polluted less than 1/4th by impurity, but in case of equivalent to 1/4th, the removal and washing of impurity is Wajib(essential) and if it is more than a quarter then to purify it is Fard obligatory) otherwise prayer will not be valid.

Q11: What injunction is there for filth if falls into any liquid edible thing?
A. Falling of filth (even a drop) irrespective of light or grave impurity into any liquid edible stuff will render the whole quantity impure.

Q12: Which things are filth?
A. These things are filth: Urine, faeces, flowing flood, pus, mouthful vomit, water comes from infected eye (s), dung and urine of those animals whose flesh is unlawful for food, dung of horse and all other lawful animals, droppings of hen and duck, every kind of urine, pork, bone, hairs, blood of lizard and chameleon, spittle of beasts and animals etc.
It is clarified that urine and vomit of suckling baby are also grave impurity.

Q13: Which things are impurities?
A. These things are impurity: Urine of those animals whose flesh is lawful for food and of horse and droppings of unlawful birds. Falling of filth into impurity will render all filthy.

Q14: What is the method of purifying the body or cloth from filth?
A. Wash thrice if the filth is in liquid form. Squeeze cloth every time and wash hands. Last (third) time after washing it Squeeze so well that there is left no drop of water therein. In case of thick filth like dung, blood, faeces etc. remove it well with water and then wash the cloth as many times as needed.

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OF "WUDU" (ABLUTION)

Q 1: How many obligatory acts are there in Wudu?
A. There are four obligatory acts in Wudu i.e. (1) washing the face from the forelock down to the lower portion of the chin and from the lobe of one ear to the other. Water should flow on every part of the face (2) washing the hands upto, inclusive of, elbows leaving no spot dry (3)doing "Masah" i.e. passing wet fingers of both the hands over the head and (4) washing the feet upto, inclusive of, ankles.

Q 2: How many Sunnat acts are there in Wudu?
A. There are sixteen Sunnats in Wudu i.e. (1) to express intention (2) to recite Bismil Laa-hir-Rahmaa-nir-Raheem (3) to wash hands upto the wrists thrice (4) to apply "Miswaak"(tooth stick) to the teeth (5) to rinse the mouth three times (6) to sniff up water into nostrils thrice (7) to wash the mouth and sniff up water into nostrils with the right hand (8) to clean the nose with the left hand (9) to do "Khilaal" i.e. pass wet fingers through the beard (10) to pass wet fingers of the right hand through the left and the left's through the right hand and pass the small finger of the left hand between the toes at the point of the feet (11) to wash all parts of the body thrice (12) to do "Masah" of the head once (13) to wipe inner sides of the ears with the forefingers and upper sides with the thumbs (14) to keep up sequence of the Wudu method i.e. to wash first the face then the hands, to do "Masah" of the head, wash the feet and on (15) to do "Masah" of the beard (hair under the chin) i.e. to pass wet fingers upwards beginning from under the chin and (16) to wash all parts (limbs) in so succession that the first one do(es) not go dry on washing the next.

Q 3: How many "Mustahab" (desirable acts) are there in Wudu?
A. There are fifteen desirable acts in ablution i.e. (1) to perform Wudu at a elevated place facing the Qiblah (2) Water should fall on pure place during ablution (3) to rub the hands on every part of the body while letting the water flow thereon (4) to take water by oneself (5) not to take other's help in performing Wudu otherwise necessary (6) to do Wudu before time (7) to move ring, if tight then it is essential to move it (8) to do Wudu with quite peace ensuring that no spot remains dry (9) to use earthen pot for ablution (10) to wash the face with both hands (11) to keep reciting Bismil Laah, Kalimah Shareef, Durood Shareef & other supplications during the whole process of Wudu besides keeping "Niyat" (intention) of the Wudu in mind (12) to do "Masah" of nape of the neck(13) to recite Kalimah-e-Shahaadat after completion of Wudu pointing the forefinger towards the sky and also recite Surah "Inna Anzalnaa" (14) to drink a little water from the rest of Wudu water and (15) not to completely dry up the washed parts otherwise necessary. There are also other desirable acts of ablution besides the afore-mentioned ones which may be referred to in voluminous books.

Q4: How many "Makroohaat" (undesirable acts) are there in Wudu?
A. There are seventeen undesirable acts in Wudu i.e. (1) to sit at impure place for Wudu (2) to do Wudu in the precincts of mosque (3) to let the drops fall into the water-pot while making Wudu (4) to spit or blow the nose into the water whether it is pond or river (5) to spit or throw out the water from the mouth towards the Qiblah (6) to indulge in wordly talks unnecessarily (7) to use more water than needed (8) to use water in so less quantity that the Holy Prophet's Sunnah is not acted upon (9) to splash water on the face (10) to wash the face with one hand which is a Hindu style (11) to do "Masah" of the throat (12) to reserve a particular pot of water for oneself (13) to use the left hand for washing mouth and sniffing up water into nostrils (14) to clean the nose

with the right hand (15) to do "Masah" of the head thrice with the fresh water (16) to use the sun-heated water and (17) to close the lips and eyes tightly. Wudu will not be in order if any spot of the necessary parts of the body remains dry.

Q 5: What are those things (acts) which render ablution void?
A. These things (acts) render Wudu void: (1)To pass stool or urine or emission of any thing from the private parts of man and woman. (2) To break wind (3) Emission (that also flows) of blood or pus from any part of the body (4) Mouthful vomit. However, emission of phlegm does not affect Wudu (5) to sleep lying prone or on back, side-ways, leaning against pillow or any thing or in sitting position provided that the buttock are not firmly placed on the ground. However, drowse does not affect Wudu (6) To faint or fall unconscious due to sickness or any other cause (7) to go mad or lose senses (8) to laugh aloud (laughter).

Q 6: Does seeing the private parts of one's own or of other render ablution void or not?
A. No, seeing the private parts of one's own or of other does not render ablution void. However, it is strictly forbidden to see the private parts of others even one's own unnecessarily.

Q 7: What injunction is there for the tears which come from infected eye(s)?
A. Tears which come from infected eye(s) are impure and nullify Wudu. Such tears should not be wiped with sleeves as this action renders the dress impure.

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OF "GHUSL" (BATH)

Q 1: How many "Faraa-id" (obligatory acts) are there in Ghusl (bath)?
A. There are three obligatory acts in Ghusl. The Ghusl will not be valid if any Fard is left out.
1. To gargle and wash the mouth in such a way that the water reaches each and every part of the mouth.
2. To sniff up water into the nostrils. The water should reach the soft portion of the nostrils and no hair remains dry.
3. To wash the whole body from head to toe(sole) ensuring that the water flows on each and every part and limb of the body including the hairs.

Q 2: What is the Sunnat method of Ghusl?
A. The Sunnat method of Ghusl is (1) to wash both hands upto the wrists thrice (2) to wash the private parts whether any filth is there or not (3) to remove and wash if there is any filth on any part of the body (4) to perform Wudu like that of prayer omitting the washing of feet. Wash the feet if taking bath on a low-wooden-seat or on cemented floor (5) to anoint the water on the whole body with the hands like oil particularly in winter (6) to pour water on the right shoulder and then on the left three times (7) to pour water on the head and over the whole body thrice (8) after completing the Ghusl course get aside from the place where Ghusl was done (9) wash the feet if not washed earlier (10) not to face the Qiblah (11) to rub the hands on the whole body to wipe the water (12) to take bath at such place where the private parts of the body are not open to other's views if not possible then cover the body from the navel down to the knees (13) neither talk to anybody nor recite any supplication (14) to put on cloths soon after the Ghusl is over and (15) it is better for women to take bath sitting.

Q 3: Is any quantity of water fixed for Ghusl and Wudu?
A. How can a particular quantity of water be fixed for everybody. One is tall and the other is short. One has long hair on the head and even on the whole body and the other is bald and has no hair on the body. Everybody should use water according to his need. Extravagance in use of water is unlawful.

Q 4: What is he called who needs Ghusl?
A. He who needs bath (for whom bath becomes obligatory [Fard]) is called "Junbi" (polluted) and the "cause" due to which the Ghusl becomes obligatory is called "Janaabat"(pollution). [It may be caused by emission of semen during sleep or with lust or sexual intercourse between husband and wife with or without emission of sperm and (for women) caused by "Haiz" (menstruation) and "Nifaas" (post-delivery bleeding)].

Q 5: What is "Masnoon" method of taking bath in river or pond?
A. The "Masnoon"(as practised by the Holy Prophet) method of taking bath in flowing water is that one should stay in river or canal for some time all Sunnats of Ghusl will be fulfilled. Standing in rain will also serve the purpose as the raining water falls within the parameter of flowing water. If one takes bath in pond, he should move oneself thrice or change the place in pond three times. So is the case with Wudu. One should keep his parts of the body in flowing water for some time and in case of stagnant (clean) water move them or change the place.

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OF THE WATER

Q 1: With which water is the performance of Wudu and Ghusl lawful?
A. Wudu and Ghusl are lawful with the water of sea, river, canal, pond, stream, well, rain and ice and hails' water. The water which is lawful for Wudu is also lawful for Ghusl.

Q 2: What is meant by lake and big pond?
A. Those lakes and ponds which are ten arms in length and ten arms in width or whose total measurement (in length & width) is one hundred arms, are considered lake and big pond.

Q 3: With which water is the performance of Wudu and Ghusl unlawful?
A. The water squeezed out from any tree or fruit (like banana and sugarcane juice) is unlawful to be used for Wudu. Likewise that water which has become uncoloured or distasty or smelly due to mixing up of any pure thing or has gone thick and is no more considered water or that water which has been boiled with anything like vegetable or meat or tea or roses or the like or that water which has been coloured with Saffron or with some other substance to dye cloths, is not fit for Wudu and so is the case with the "Maa-e-Musta'mal" (already used water) which is also not fit for Wudu and Ghusl.

Q 4: What is "Maa-e-Musta'mal"?
A. "Maa-e-Musta'mal" is the water which falls from the parts of the body during Wudu or Ghusl or that water in which one who had no Wudu dipped his hand or tip of finger or even nail. Such water is fit for other use than Wudu and Ghusl.

Q 5: Which animals' used or left-over water is impure? A. The water used and left-over by pig, dog, lion, tiger, wolf, elephant, jackal and other beasts (animals) of prey is impure. Similarly, a cat killed a rat and ate it and immediately put its mouth into the water, it would become impure. If a drunkard immediately after drinking wine drinks water, this water also becomes impure.

Q 6: Which animals' used or left-over water is "Makrooh" (odious)?
A. The water used by birds of prey like eagle, falcon, hawk and kite etc. is "Makrooh"(odious) and so is the case with cat (if has not eaten rat before drinking water), rat, snake, lizard, cow which eats filthy stuff and hen which is given to filth.

Q 7: Whose used or left-over water is pure?
A. The water used (left-over) by man and animals and birds whose flesh is lawful for food, is pure. Likewise, the water used by the animals that live in water and the water used by horse is also pure.

Q 8: Is the water used or left-over by an ass or mule pure or not?
A. The water used or left-over by an ass or mule is dubious, since there is no certain injunction to this effect. Such water should not be used for Wudu or Ghusl if pure water is available. In case of nonavailability of pure water do Wudu or Ghusl, as the case may be, with this water and then perform "Ta-yammum" (dry ablution), otherwise Salaat will not be valid.

Q 9: What about "Makrooh" (odious) water?

A. Performance of Wudu and Ghusl with Makrooh (odious) water is Makrooh in case the pure water is available. However, its use, if pure water is not available is permitted under compulsion.

Q10: Whose sweat and spittle are impure and odious?

A. The animals whose used or left-over water/eatables are impure their sweat and spittle are also impure and whose used or left-over thing is pure, their sweat and spittle are also pure. And whose used or left-over water/food is Makrooh, their sweat and spittle are also Makrooh. However, cloths do not become impure if ass's or mule's sweat sticks to it in whatever quantity.

Q 11: When does the water of a big canal or pond become impure?

A. The water of a canal and big pond falls within the parameter of flowing water. Thus it does not become impure if any filth fell into it. However, if the filth renders the water uncoloured or distasty or smelly then it is impure.

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OF WELL

Q 1: Which things render the well impure?
A. The well will become impure if any filth or impurity falls into it or man or any animal whose blood flows, falls into and dies therein.

Q 2: Will the well remain pure or become impure in case an animal falls into it but is taken out alive?
A. There are different injunctions for different cases. For example, an animal (except pig) falls into a well and nobody is certain whether any filth was sticking to its body or not, in such situation the water of the well will be considered pure. However, twenty cans full of water will be drawn out and thrown away and if it was sure that the animal carried filth when fell, the well will be considered impure and all water will have to be drained out. In case its mouth touched the water, the injunction about its spittle and used or left-over water/food will be applicable to this case.

Q 3: What injunction is there for the carrion or the dead animal which falls or thrown into well?
A. The same injunction as to the animal which falls and dies in well applies to the carrion or dead animal.

Q 4: How to purify/cleanse a well if polluted?
A. There are three ways to purify/cleanse a well if polluted:
1. If a man or goat, dog or any animal (whose blood flows) falls into well and dies therein or a hen, cock, cat, rat, lizard (having flowing blood) and the like dies in a well and gets decomposed or an amputated tail of lizard or of rat falls into it or filth or any similar filthy and impure thing falls or is thrown in it, the well will become impure and all the water will have to be drained out to purify/cleanse it.
2. If a rat or mole, sparrow or the like falls into a well and dies therein, then twenty (preferably thirty) cans full of water will have to be drawn out and thrown away to purify/cleanse it.
3. In case of falling of a pigeon, hen, cat and the like into a well, forty to sixty cans full of water will have to be drawn out and thrown away for its purification.

Q 5: What about a shoe or ball if falls into a well?
A. If it was sure that the shoe or ball which fell or thrown into a well carried filth then all water will have to be drained out to purify it and in case it was not certain whether the said object carried filth or not then only twenty cans full of water will be drawn out and thrown away for its purification.

Q 6: What about an aquatic animal that dies in a well?
A. The water of a well will not become impure if any aquatic animal dies therein. However the water will become impure if an amphibian dies in a well like duck.

Q 7: When will the water of a polluted well be considered pure?
A. After having been drained out or drawn out the requisite quantity of water from well, the well will become pure. There is no need even to wash the walls of the well or the can and rope thereof through which the water is drawn from the well.

Q8: Will a polluted well become pure if the water is drained out bit by bit (not in one go)?
A. The requisite quantity of water has to be drawn out from the polluted well, whether in one go or bit by bit to purify the well. Doing the job at the same time is no precondition.

Q 9: What should be the size of can to draw out the water from a well?
A. The same can which is placed on well and used for drawing the water will be used for purifying it. No matter of which size it is.

Q10: If a carrion or dead animal is taken out from well and nobody knows when it fell or died, what injunction is there to this effect?
A. If nobody knows as to when the carrion or animal fell and died in the well, then the water of the well will be considered impure from the time it was seen/found. In case people knew about it and even then used the water for Wudu and Ghusl and offered Salaat, their worship so performed will be void.

Q11: How to purify/cleanse a well whose water does not cease but keeps oozing out?
A. The quantity of water of such well should be estimated and then draw out the estimated quantity regardless of the water that oozes out during the process.

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OF "ISTINJAA" (ABSTERSION)

Q 1: What is Istinjaa?
A. Wiping the private parts of the body clean with clods or washing them with the water after natural evacuation is called "Istinjaa" (abstersion).

Q 2: What is the method of doing Istinjaa after passing urine?
A. After having passed urine dry the penis with a clean clod and then wash it with the water.

Q 3: How to do Istinjaa after defecation?
A. After having passed faeces from the bowels one should remove filth from the orifice with three or five clods and then wash it with the water rubbing the inner surface of fingers (not palm) of the left hand gently thereon until all the filth (impurity) is removed and no oiliness left there.

Q 4: Is it necessary to use water after having applied clods to the orifice?
A. To wash the orifice with water, though no filth stuck to it after relieving oneself, is desirable. If the filth was sticking to it (less than a Dirham or equal to it) then the use of water is Sunnah and in case the filth stuck to the orifice was more than a Dirham then its washing with the water is Fard (obligatory).

The use of clods for the purpose is Sunnah in every case.

Q 5: With which things can Istinjaa be done?
A. Istinjaa can be done with clods, grits, stones and worn-out cloth provided they are all clean.

Q 6: With which things Istinjaa is "Makrooh" (odious)?
A. Doing Istinjaa with these things is Makrooh:
Bone, any eatable item, dry dung, baked brick, potsherd, coal, fodder, paper and the thing which carries even a nominal price.

Q 7: In which state is Istinjaa "Makrooh"?
A. Doing Istinjaa with the face or back towards the Qiblah is Makrooh. Istinjaa should be done at a place where the private parts of the body are not open to people's views.

Q 8: With which hand should Istinjaa be done?
A. Istinjaa should be done with the left hand and use of the right hand for the purpose is Makrooh.

Q 9: At which place is relieving oneself Makrooh (odious)?
A. Relieving oneself beside a well, pond, stream, mosque, graveyard, pathway, flowing water, shady tree under which people sit and animals are tied, in agricultural field, rat's hole or any other hole in the ground is Makrooh. Similarly, relieving oneself in bath room or at a place where bath is taken or Wudu is performed and on hard soil or at such place where the urine may get sprinkled, is odious and forbidden.

Q10: Which things (acts) are Makrooh while passing faeces and urine?
A. Relieving oneself in standing position or lying posture or without dress or to go to the privy bareheaded or to talk or to sit with the face or back towards the Qiblah, the sun and the moon or in the opposite direction of wind is Makrooh.

Q11: What are the etiquettes of relieving oneself?
A. Following are the etiquettes of passing stool or urine:
(1) Do not raise cloths until get close to the ground and uncover the body more than needed. (2) Sit on the feet keeping thighs (legs) wide apart with the stress on the left foot. (3) Do not look to the private parts of the body nor the waste matter passed from the body. (4) Do not sit more than needed. (5) Do not spit, blow nose, look hither and thither, touch the body unnecessarily and nor look towards the sky but relieve oneself with the eyes downcast in modesty. (6) After having relieved oneself wipe the orifice clean with clods and then change the place to wash it with the water.

Volume - II / CHAPTER - 2 / LESSON NO: 18

BEAUTIFUL SAYINGS OF THE HOLY PROPHET

The Choicest Prophet of Allah, Hadrat Muhammad Mustafa(may Allah's choicest blessings & peace be upon him) said:
1. Eat, drink, take and give with the right hand because Satan, the outcast, uses left hand for such purposes.

2. Use three fingers while eating and avoid eating with five fingers as it is rustic style.

3. Let the food cool before eating, for, hot food do not carry blessing.

4. Washing the hands and face before taking food and after taking food removes indigence.

5. Do not gulp down water but savour it because it is delicious, refreshing and digestive and also protects against diseases.

6. The "Tah-band" (a sheet used as garment for lower part of the body) or trouser that trails below the ankles is in fire.

7. Gold and silk is Halaal (lawful) for the women of my (Prophet's) Ummah but Haraam (unlawful) for men.

8. Curse be upon the man who puts on feminine cloths and curse be upon the woman who wears masculine dress.

9. Say "Salaam" (peace be on you) to all whether you know them/him or not.

10. Allah forgives those who make "Hamd" and "Istighfaar" (to praise Allah and seek His forgiveness) while shaking hands with each other.

11. Yawning comes only from devil. If anyone faces it, he should strive to restrain it as devil laughs at him who yawns.

12. If anyone sneezes he should say "Al-Hamdu Lillaah" (praise be to Allah) and listener (he who is present there) should say "Yarhamu-kal Laah" and then he who had the sneeze should respond in these words "Yahdee-kumul Laahu wa Yuslehu Baalakum" (may Allah guide and help you).

13. Lie is a disgrace and sneaking (tale-bearing) begets torment of grave.

14. Not to indulge in frivolities is one of the qualities of a believer.

15. To speak good is better than silence and silence is better than speaking ill.

16. Envy corrodes into one's faith as the bitter aloes spoil honey.

17. It is unbecoming of a believer to be estranged from his brother-in-faith for more than three days.

18. Creator's (Allah's) pleasure and displeasure lie in parents' pleasure and displeasure.

19. He who is disobedient to his parents will not be entered into paradise.

20. Where-ever you are, be afraid of Allah. If you commit any sin mistakenly, do any virtuous deed immediately. It will blot out the sin. And behave with people decently.

21. Perfect are those in "Eimaan" (Islamic faith) who have good manners.

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SOME GOOD SUPPLICATIONS

1. It is commendable to recite this Du'aa (supplication) before entering the privy: "Allaa-humma Innee A'oozubika Minal-Khubusi wal-Khabaa-is" (O' Allah! I seek refuge with You from all male and female devils) and then put the left foot into it.

2. While coming out of the privy take out the right foot first and recite: "Al-Hamdu Lillaa-hil Lazee Azhaba 'Annil Azaa wa 'Aafaanee" (Praise be to Allah, Who has removed the distress and pain from me and given me comfort).

3. On entering bath room or Wudu place, recite this Du'aa: "Bismil Laahil 'Azeemi wabi Hamdehee 'Alaa Deenil Islaam. Allaa-hummaj-'Alnee Minit-tawwaabeena waj'Alnee Minal Mutatah-hareenal Lazeena Laa Khaufun 'Alaiehim walaa Hum Yahzanoon" (In the name of Allah, Who is the Most Great and all praise is due to Him. It is the grace of Allah that I am a follower of Islaam. O' Allah! Make me one of the repentants and pious servants who have no fear now nor will face any grief).

4. On coming out of bath room or Wudu place, recite this Du'aa: "Al-Hamdu Lillaahil Lazee Ja'alal-maaa-a Tahooran wal Islaama Nooran wa Qaa-idan wa Daleelan Ilal-Laahe wa Ilaa Jannaatin Na'eem. Alla-humma Hassin Farjee wa Tah-hir Qalbee wa Mah-his Zunoobee" (All praise is due to Allah, Who made the water purifier and made Islaam the light and guide to lead His servants to His path and to the paradise. O' Allah! Protect my private parts, purify my heart and forgive my sins).

VOLUME – III / CHAPTER - 1
ISLAMIC BELIEFS

Volume - III / CHAPTER - 1 / LESSON NO: 1

ISLAMIC BELIEFS

"TAUHEED" (MONOTHEISM)

Q 1: How many fundamental beliefs of Islaam are there?
A. There are three fundamental beliefs of Islaam i.e. Oneness of Allah (Monotheism), Prophethood and the Resurrection Day. The remaining beliefs are subsidiary to these fountain-heads of Islaam.

Q 2: What does Tauheed mean?
A. Tauheed means to believe with all heart and express by the tongue that Allah alone is the Creator of all the worlds and everything therein. He has no partner, neither in His Ownself, in His Attributes, in His Kingdom or in His worship.

Q 3: What proof about Allah's Existence is there?
A. The Existence of Allah is brighter than the sun. The belief in His Existence is ingrained in everybody's nature which is evident from the fact that even deniers (of Allah) take ultimate recourse to God when afflicted by any distress and disease and spontaneously call God for help on death-bed.

Q 4: Which things of the world are reflective of Allah's Existence?
A. The sky, earth, stars, planets, humanbeings and animals and all other creatures are a cogent proof to convince one of an average sense that all these giant and tiny things have not come into existence at their own but have been created by any "most powerful authority" who is the real Creator (Allah). How convincing are the words of a bedouin who said: droppings of a camel lead one to acknowledge the existence of camel and footprints lead to the existence of a walker.

The creation of the earth, the sky, the sun, the moon and other planets their movement and function and alternation of the night with the day and vice versa in harmony and perfection are the potent proofs of the existence of One Creator i.e. Allah Who is All-powerful, Omnipotent, Supreme and All-wise. Nothing can go out of the control of this Mightiest Controller.

Q 5: What proofs in respect of Tauheed are there?
A. The first proof of the Oneness of God (Allah) is the human sense provided it is inclined to acknowledge the truth. Almost all the prominent scholars and philosophers believe in monotheism. The other proofs to this effect are adduced by the Holy Qur-aan.

Q 6: What Qur-aanic proof of monotheism is there?
A. There are many Qur-aanic verses which prove the Oneness of God (Allah). For example:
1. "Wa Ilaahukum Ilaahun Waahid. Laaa Ilaaha Illaa Huwar Rahmaa-nur-Raheem" (And your God is One God, there is no God but He, the Most Affectionate, the Most Merciful).
2. "Shahidal Laahu Annahu Laaa Ilaaha Illaa Hoo. Wai Malaaa-ikatu wa Ulul-'Ilme Qaaa-Imaam Bilqist" (There is the witness of Allah that there is none to be worshiped but He (Allah) alone and the angels and the men of learning are witness and His dispensation is based on justice).

3. "Lau Kana Feehimaa Aalihatun Illal Laahu Lafasadataa" (If there were other gods on the earth and in the sky than Allah, they would have ruined).
4. "Izal Lazahaba Kullu Uaahin Bimaa Khalaqa Wala'alaa Ba'duhum 'Alaa Ba'd. Subhaanal Laahe 'Ammaa Yasefoon" (If there were many gods, every god would have taken its creature and swooped on the other. Glorified is Allah above all that which they say).

Q 7: What are the cardinal points of Tauheed? A. The cardinal points of Tauheed are four:
1. Allah alone is Eternal.
2. Allah alone is the Creator of all the celestial and terrestrial worlds.
3. Allah alone is the Supreme, Final and Ultimate Sovereign, Master, Fashioner and Controller of the earth, the sky and everything therein.
4. Allah alone is worthy of worship.

Q 8: What is meant by "Waajib-ul-Wujood"?
A. Waajib-ul-Wujood is the entity which is Self-existent, Eternal and Which has no beginning and no end. He has created and creates everything but nobody created Him. This Sublime entity is of Allah alone.

Q 9: What does "Qadeem" mean?
A. Qadeem means eternally existing.

Q10: What is meant by "Baaqi"?
A. Baaqi means eternal in the end. It is also called" Abdi" which means ever-lasting(eternal). All these attributes are the proved ones for Allah.

Q11: What other things are eternal like the Sublime Person of Allah?
A. The attributes of Allah are also eternal in the beginning and in the end like His Sublime Person. All other things are "Haadis" (created ones). The one who considers anything excepting Allah and His Attributes, as eternal and is doubtful about any "Haadis" or considers soul or any other matter as eternal like Aryans, is undoubtedly an infidel and polytheist.

Q12: What does "Haadis" mean?
A. Haadis means a thing which had no existence but was created by anyone. It is also called "Mumkin" (possible to be created).

Q13: What are the Proper (Personal) and Attributive names of Allah?
A. The proper (personal) name of Allah is "Allah" and all other names which indicate His one or the other quality are attributive names.

Q14: How many names of Allah are there?
A. There are innumerable names of Allah. A saying of the Holy Prophet gives a glad tidings of paradise to the believer who memorises ninety-nine names of Allah.

Q15: Can Allah be remembered by other names besides these ones or not?
A. Remembering Allah by the names which are inconsistent with the Holy Qur-aan and Sunnah like "Sakhi" (generous) or "Rafiq" (companion) is not allowed. Similarly those names which have been fixed by other nations for Allah and carry bad meanings like "Raam" or "Parmaatama" are also forbidden.

Q16: Can humanbeings be named by the name of Allah?
A. Some names of Allah can be given to His servants like 'Alee, Rasheed, Kabeer etc: since such names are not taken to mean for man what they signify for Allah. However, such names should not be distorted i.e. to deliberately pronounce them incorrectly.

Volume - III / CHAPTER - 1 / LESSON NO: 2

'MALAA-IKAH" (ANGELS)

Q 1: What is meant by Malaa-ikah?
A. Malaa-ikah is plural of Malak which is called angel.

Q 2: What are angels?
A. Angels are Noori (luminous, ethereal) creature and thorough obedient. They scrupulously comply and carry out the commands of Allah and are, ipso facto, His chosen ones.

Q 3: Do angels have any particular figure?
A. No, angels do not have any particular figure. However, Allah Almighty has empowered them to adopt any form or appearance. The Holy Qur-aan proves that angels are possessed of wings, so we must believe in that.

Q 4: Which angels are the highest and choicest ones?
A. Hadrat Gibreil, Hadrat Michael, Hadrat Israfeil and Hadrat Izraeel are the choicest and highest of all angels.

Q 5: Which other angels are next to these four highest angels in status?
A . The other higher angels after the four highest ones are: Hamalaat al-Arsh (four angels holding the empyrean), angels who are taking circuit of Allah's throne, angels of throne (in Divine presence), angels (status-wise) of all the seven skies, angels who arrange air, clouds and water, angels posted on mountains and then are the other angels.

Q 6: Is humanbeing superior to an angel or vice versa?
A. Pious humanbeings (Allah's saints) are superior to the ordinary angels and the Messengers among the angels are superior to common men whereas the Messengers/ Prophets of mankind are superior to angels' Messengers.

Q 7: What is Jinn (genie)?
A. Genies are a creature like humanbeings, which were produced from fire. They have soul, body, intellect and also eat and drink. They also reproduce themselves and are noted for their longevity.

Q 8: What appearance or figure do genies have?
A. Some genies have been empowered to adopt any appearance or figure. It is proved by traditions that some of them possess wings and fly in the air. Some live like humanbeings and some wander in the figures of snakes and dogs. Their habitations are mostly deserts, forests, mountains and desolate buildings.

Q 9: What is Ibilis (Satan)?
A. Mischievous genies are called devil and their leader is Ibilis (Satan). Ibilis was a devout servant of Allah so much so that he was counted among the angels, but he was driven out and cursed for ever due to his arrogance i.e. when Allah Almighty commanded angels to prostrate before Prophet Adam, all did obey Him but he stood haughtily. The Satan has off-spring which is all accursed like him. His only job is to lead the mankind astray.

DIVINE BOOKS

Q 1: What is Divine Book?
A. Divine Books are those books or Suhuf (little books) which Allah Almighty descended on His Prophets for the guidance of His creatures (particularly mankind). These Divine Books are "Kalaam Allah" (Speech of Allah) and whatever these books contained is the truth. It is must to believe in all of them.

Q 2: Which one of these Divine Books is the most distinguished?
A. Of all these Divine Books, four are prominent ones: Torah (old Testament), Zabur (the original Psalms), Bible (new Testament) and the Holy Qur-aan. The Glorious Qur-aan is the most distinguished of all Divine Books.

Q 3: In which languages were these prominent Divine Books sent down?
A. Torah and Zabur were sent down in Hebrews' language, Bible in Syriac and the Holy Qur-aan in Arabic.

Q 4: What is meant by the distinction of the Holy Qur-aan when all the Divine Books aire "Kalaam Allah"?
A. One thing is superior to the other in "Kalaam Allah" means the Holy Qur-aan carries more reward for us.

Q 5: Can we follow Torah and Bible etc: or not?
A. No, we can not follow other Divine Books except the Holy Qur-aan because firstly the jews and Christians have interpolated them thus these divine books are no more in original condition and secondly most of the injunctions contained in the past books have been annulled (Mansookh) by the Holy Qur-aan. Hence, if it is supposed that these books are original ones even then we can not follow them. Besides, the Glorious Qur-aan contains all the things which are necessary for mankind.

Q 6: What is meant by "Mansookh" (annulled)?
A. "Naskh" means that certain injunctions are for certain conditions or period. After the said period is over, the other injunction is sent down which annuls the previous one(s) but, in fact, the new injunction speaks of the fact that the period of the previous injunction is over. Thus the former is called "Mansookh" (annulled) and the latter "Naasikh" (annulling injunction).

Q 7: It means that the annulled injunction is not "Baatil" (false) so what about him who says it "Baatil"?
A. "Mansookh"(annulled injunction) should not be taken as "Baatil"(false) as some people do. Use of such words is derogatory. Every divine injunction is the truth.

Q 8: Was the Holy Qur-aan sent down in the same composition in which it is at present?
A. The verses of the Holy Qur-aan were sent down either singly or in batches (as the need arose) during the span of 23 years. Its composition was not that which is at present.

Q 9: How then the Holy Qur-aan was arranged in the present form?

A. The Holy Qur-aan was sent down in verse (singly or in batches). If the verses of one chapter descended at one time the verses of the other chapter descended the other time and then the verses of the former descended. At each time (Hadrat) Gibreil told the Holy Prophet about the chapter to which the verses pertained and also their place in the chapter and in turn the Holy Prophet told his companions that the verses descended belonged to such and such chapter and to be put before that verse and after that one. Thus the verses of the Holy Qur-aan were placed in the concerned chapters.
The Holy Prophet used to recite the Holy Qur-aan so arranged in and out of the prayers and his great companions followed the Holy Prophet to this effect. In short, the verses and chapters of the Glorious Qur-aan were arranged in the present form by the command of Allah, (revealed through Hadrat Gibreil) as it was preserved in "Lauhay Mahfooz" (protected tablet) during the life time of the Holy Prophet.

Q10: What is meant by "Makki" verses and "Madani" verses?
A. The verses which were revealed to the Holy Prophet in Holy Makkah and its adjoining areas are called "Makki" and the verses which were sent down in Holy Madinah and its surrounding areas are called "Madani".

Q11: What is the difference between the topics of Makki and Madani verses?
A. The difference between Makki and Madani verses in respect of topics is that Makki verses generally explain the cardinal beliefs i.e. Tauheed (monotheism), Risaalat (Prophethood), resurrection, Doomsday etc: whereas the Madani verses are the elucidation of actions i.e. injunctions to ameliorate behaviour and manners and how to conduct life affairs in a decent way etc.

Volume - III / CHAPTER - 1 / LESSON NO: 4

THE PROPHETS & MESSENGERS

Q 1: Which things are not found in Prophets?
A. Six things are not found in Prophets i.e. 1. "Walad-uz-zina"(bastard). 2. Ugly countenance. 3. Foolishness. 4. Cowardice. 5. Despondency, and 6. Impotency.

Q 2: Can a Prophet commit major sin or not?
A. Prophet is endowed with innocence and impeccable nature. He can not commit such things which Allah Almighty dislikes. He is divinely protected even at such a critical juncture where a man can not help erring. He does not do even a thing which is against decency what to talk of committing a major sin.

Q 3: Can he (Prophet) commit minor sins?
A. Prophet can not commit even a minor sin intentionally irrespective of pre or post-prophethood period. Any sort of mistake even a lapse in the communication of his mission is absolutely impossible. However, being (apparently) a humanbeing the slightest error at his part that too under divine wisdom is not impossible.

Q 4: Can we talk about the lapses of the Prophets?
A. Talking about the lapses of the Prophets, excluding the recitation of Qur-aanic verses or Holy Prophet's sayings to this effect, is "Haraam" (strictly forbidden). All Apostles, Messengers and Prophets are "chosen servants" of Allah and He is their Lord and Master. Nobody has got right to speak of their lapses on the excuse of Allah's words in the Holy Qur-aan. Such person will render himself "accursed" before Allah. Let us take an example of a father who admonishes his son and calls him "disrespectful" on any mistake. Can any younger use such words for him which his father did? No one can indeed. If does so, he will be considered insolent.
In view of the given instance, it is easy to understand that those who willingly talk about the lapses of the Prophets are "accursed" and will be consigned to the worst kind of torment in hell. The believers must exercise great care and circumspection in such matters to save their "Eimaan" (Islamic faith).

Q 5: Has any Prophet been deposed by Allah Almighty?
A. No, absolutely not. Prophethood is the highest rank which Allah Almighty conferred upon His chosen servants who are made capable of acquitting well with the heaviest responsibility. He who believes that any Prophet was deposed, is an infidel because he indirectly denigrates the Omniscience and Omnipotence of Allah Almighty.

Q 6: Which Prophets are living?
A. All Prophets are living. A tradition in this context says: "Allah Almighty has made it "Haraam" (strictly forbidden) for the earth to harm or spoil the bodies of the Prophets". So they are alive with their Sovereign Lord (Allah) and divinely fed. The death had touched them for a moment just to prove the Qur-aanic promise of death and thereafter they were endowed with the real temporal life, which we can not conceive. However, four Prophets have not yet received the taste of death i.e. Prophet Khider (Khizr) and Prophet Ilyas who are on the earth and Prophet Idrees and Prophet Jesus who are in the skies/heavens. They will also meet the death.

Volume - III / CHAPTER - 1 / LESSON NO: 5

THE LAST PROPHET

Q 1: What does "Khaataman Nabi-yeen" mean?
A. "Khaataman Nabi-yeen" or "Khatamal Mursaleen" means the "Last Prophet" i.e. Allah Almighty has finished the succession of Prophets on Hadrat Muhammad Mustafa (may Allah's choicest blessing & peace be upon him). No new Prophet will succeed him. The institution of Prophethood/Messengership attained its pinnacle in him.

Q 2: Is the Prophethood of our Holy Prophet meant for a particular nation or for all (is general)?
A. The Prophethood of our Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is general for all creatures from the first humankind (Prophet Adam) to the end of time (Doomsday). The Islaamic scholars and savants say that the Prophethood/Messengership of the Holy Prophet encircles all mankind, genies and angels and even all animate and inanimate creatures. The obedience to the Holy Prophet is not only obligatory upon humanbeings but also upon all creatures. All these living and lifeless creatures are included in his Ummah (community).

Q 3: Are all Apostles, Messengers and Prophets included in the Holy Prophet's Ummah?
A. Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is the Prophet of all creatures of Allah with no exception. That's why all Apostles, Messengers and Prophets are, ipso facto, included in his Ummah.

Q 4: How many excellences and traits has Allah Almighty gifted to the Holy Prophet?
A. Some excellences and traits of the Holy Prophet are:
1. He was the first to receive the Prophethood.
2. He will be the first to rise from his (blessed)grave on the Doomsday.
3. He will cause the commencement of the proceedings of the Day of Judgement.
4. First of all he will be granted permission to intercede with Allah Almighty for his Ummah.
5. He will be provided with "Liva-ul-Hamd"(the banner of praise) under which all believers right from the time of Prophet Adam to the Doomsday will gather.
6. Whole the earth was declared "pure" and mosque for him. It means his Ummah can worship Allah anywhere.
7. Spoils (Maal-e-Ghanimat) was made Halaal (permitted) for him.
8. He is the leader and chief of all the Apostles, Messengers and Prophets.
9. He will lead mankind on the Day of Reckoning.
10. First of all he will lead his Ummah and cross "Siraat" (narrow pathway over hell).
11. All Apostles, Messengers and Prophets were sent for their respective groups, nations and time but the Holy Prophet came for all creatures and time.
12. Allah Almighty will make him stand on "Maqaam-e-Mahmood" (the station of praiseworthy primacy) on the Day of Judgement. Seeing this all humanbeings (creatures) will praise and glorify him.
13. He attained "Me'raaj" (ascension to heavens) with the body (not mere spiritual).
14. Allah Almighty took covenant from all Apostles, Messengers and Prophets that they would believe in him and help him, if he (Holy Prophet) came in their time.
15. The title of "Habeeb Allah" (Beloved of Allah) was conferred on him. All the worlds seek Allah's pleasure but He seeks the pleasure of His Beloved.

The Holy Prophet possesses myriad of excellences and traits which can be read in other books on his impeccable life.

Q 5: Which family did the Holy Prophet hail from?
A. The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) hailed from a noble and prominent family of Arabia i.e. Quresh. The Quresh family was an acknowledged leader of all the Arab families. This family had many branches and the most esteemed of those branches was "Bani Haashim" to which our Holy Prophet belonged. The Holy Prophet has himself said that Allah Almighty chose "Kanaanah" from amongst the posterity of Prophet Ishmael, Quresh from amongst the Kanaanah, Bani Haashim from amongst the Quresh and I (Prophet) was chosen from amongst Bani Haashim.

Once the Chief Angel Gibreil told the Holy Prophet that he had visited the east and the west but did not find (see) any family more prominent than the Bani Haashim.

The Holy Prophet is called Haashmee due to being a descendent of Bani Haashim.

Q 6: Who was Haashim whose posterity is called Bani Haashim?
A. Haashim was the (paternal) great grand father of the Holy Prophet. He was the son of Abd-e-Manaaf. Haashim's real name was Umro. He was all hospitable. Once during drought, he bought dry breads from Syria and soaking them in the soup of camels' flesh, fed all people in Makkah to their fill. Since that day he was called "Haashim" (the one who crumbles dry breads).

He was highly respected because "Noor-e- Muhammadi" (the light of the Holy Prophet) reflected in his forehead.

Q 7: Who was Abdul Muttalib?
A. (Hadrat) Abdul Muttalib was (paternal) grand father of Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). Noor-e-Muhammadi reflected in his forehead and musk-like fragrance emanated from his body.

The Quresh people used to make "Du'aa" (supplication) through him, if afflicted by any calamity, which was answered. Once Hadrat Abdul Muttalib prayed to Allah Almighty that he would sacrifice his one son if he was graced with ten sons whom he also saw grown up in his lifetime. The supplication was answered. He took all his ten sons to the precincts of holy Ka'bah to fulfill his vow. Lots were cast to choose one son for sacrifice which fell to the name of Abdullah, the youngest and the dearest son of Abdul Muttalib. The Quresh people did not want to sacrifice Abdullah and advised Hadrat Abdul Muttalib to spare him paying the price of life which was then ten camels.

At last, Hadrat Abdul Muttalib agreed to the proposal with the condition that lots should be drawn for the sacrifice of ten camels in lieu of Abdullah. Hence, the lots were cast. The answer again came in the name of Abdullah. Ten more camels were added to the former ten. In brief, the lots were kept casting until it fell to the animals' name and by then the number of camels swelled to one hundred by adding ten more camels on every draw. Thus one hundred camels were sacrificed to save Abdullah, the father of the Holy Prophet. The Holy Prophet, therefore, once said: "Anabnuz Zabeehaien" (I am the son of two "Zabeehein" [Prophet Ismail & Hadrat Abdullah] who were [to be] sacrificed for Allah).

Q 8: How did Arabs regard the Holy Prophet?

A. Though the Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) had not yet disclosed his Messengership yet the Arabs held him in high esteem because of his honesty, integrity, trustworthiness, unblemished character and impeccable life. He was famed as "trustworthy". During the construction of Holy Ka'bah a difference developed amongst the prominent clans and every clan wanted their leader to put "Hajr-e-Asvad" (black heavenly stone) on its place. After much debate it was decided that the person who would enter into the precincts of the Holy Ka'bah next morning first, would resolve the issue.

The first man who entered the Ka'bah next morning was Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). Seeing him all shouted "he is the truthful" and desired him to settle the matter. The Holy Prophet spread a sheet and placed the heavenly stone on it and then asked the chieftains to lift the sheet grasping its four corners up to the level of the wall of Holy Ka'bah. They did so and the Holy Prophet put the stone in the wall himself. Thus a bloody conflict brewing up among the clans was averted and all were satisfied with the decision.

Volume - III / CHAPTER - 1 / LESSON NO: 6

THE PROPHET'S COMPANIONS

Q 1: Who is called "Sahaabee"?
A. The one who saw the Holy Prophet in the state of Islaamic faith and also died as believer, is called "Sahaabee" (companion of the Holy Prophet). Muhaajirs and Ansaars are also among the Prophet's companions.

Q 2: Which companions are Muhaajirs?
A. Muhaajir companions (Sahaabee pl:Sahaabah) are those who left their homes and hearth for the sake of Allah and His Messenger Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) and migrated to holy Madinah.

Q 3: Which companions are "Ansaar"?
A. The companion (permanent residents of Madinah) who welcomed and helped the Holy Prophet and his Mohaajir companions in Madinah are called Ansaar.

Q 4: What beliefs should we have about Sahaabah (companions)?
A. All companions of the Holy Prophet are devoted servants and staunch lovers of Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) and we must speak good of them with due respect. What the Holy Qur-aan and Holy Prophet say about them is that they all would be admitted into paradise and would have all their desires fulfilled. The angels would welcome them in heavens. The dread of the Doomsday and hell would not touch them. A saint even of the highest rank is no match for any Sahaabi.

He who scoffs at or harbours malice for any Sahaabi is a disbeliever and deserves to be consigned to hell.

Q 5: Which Sahaabah are superior?
A. Hadrat Abu Bakr Siddique (may Allah be pleased with him) is superior to all mankind excepting Apostles, Messengers and Prophets. Next to him are Hadrat 'Umar-e-Farooq (may Allah be pleased with him), Hadrat 'Usman-e-Ghani (may Allah be pleased with him) and Hadrat 'Alee (may Allah be pleased with him) respectively, superior to all mankind. Hadrat Abu Bakr Siddique (may Allah be pleased with him) was elected the first "Khalifah" (Caliph) after (apparent) passing away of the Holy Prophet.

Q 6: What does "Khalifah" mean?
A. The one who runs and conducts all religious and temporal affairs of Muslims in consonance with the teachings of Qur-aan and Sunnah and whose rightful orders are to be followed by Muslims, is called "Khalifa-e-Rasool" (vicegerent of the Holy Prophet).

Q 7: Who was the first Caliph after the Holy Prophet?
A. Hadrat Abu Bakr Siddique (may Allah be pleased with him) was elected the first "Caliph of the faithfuls" with the harmonious concensus of all Muslims. Therefore, he is called "Khalifa-e-Rasool". After him, Hadrat 'Umar-e-Farooq (may Allah be pleased with him) was elected the second Caliph of the faithfuls.

Hadrat 'Usman-e-Ghani (may Allah be pleased with him) was elected the third Caliph of the faithfuls after Hadrat 'Umar (may Allah be pleased with him) was martyred.

Hadrat 'Alee (may Allah be pleased with him) succeeded Hadrat 'Usman (may Allah be pleased with him) and became the fourth Caliph of the faithfuls. After him, his eldest son Hadrat Imaam Hasan (may Allah be pleased with him) was Caliph for only six months.

These devout personages are called "Khulfaa-e-Raashideen" (the true Caliphs of the faithfuls) and their aggregate period of Caliphate is called "Khilaafat-e-Raashidah" (the true Caliphate), as they acquitted well with the heavy responsibility of being the vicegerent of the Holy Prophet.

Q 8: Who are superior after Khulfaa-e-Raashideen?
A. After the four true Caliphs, Hadrat Talaha, Hadrat Zubair, Hadrat Abdul Rehmaan bin Auf, Hadrat Sa'ad bin Waqas, Hadrat Saeed bin Zaid and Hadrat Abu Obeidah bin Jarrah (may Allah be pleased with them all) respectively are superior to other faithfuls.

Q 9: Which companions are "Ashrah Mubash-Sharah"?
A. The above-mentioned six companions of the Holy Prophet and four true Caliphs are "Ashrah Mubash-Sharah i.e. those ten companions who were graced with the salvation and given glad tidings of paradise even in their lifetime. All these ten pious personages are undoubtedly the inhabitants of paradise.

Q10: Which other companions besides the afore-mentioned ones, are certain to be entered into paradise?
A. Besides the afore-mentioned ten companions, the following ones were also given the glad tidings of being admitted into paradise? Ummul Mu'mineen Hadrat Khadija-tul-Kubra and Ummul Mu'mineen Hadrat Aisha Siddiqa (pious wives of the Holy Prophet and revered mothers of the faithfuls), Hadrat Faatemah (beloved daughter of the Holy Prophet) and her two sons Hadrat Imaam Hasan and Imaam Husain, two paternal uncles of the Holy Prophet - Hadrat Hamzah and Hadrat Abbaas (may Allah be pleased with them all) and As-haab-e-Badr (those companions who participated in the battle of Badr) and As-haab-e-Baie'at Ridwaan" (those companions who reaffirmed their allegiance to [the blessed hands of] the Holy Prophet at the place of Ridwaan to fight against infidels and disbelievers). All these companions are also the certain inhabitants of paradise.

Q11: Who is Ameer Mu'aawi-yah?
A. Hadrat Ameer Mu'aawi-yah (may Allah be pleased with him) is also a companion of the Holy Prophet. He was the first king in the history of Islamic kingdom. However, he was king as a companion of Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). Hadrat Imaam Hasan (may Allah be pleased with him) had surrendered his caliphate to him and had also taken oath of allegiance to him. To speak ill of him or his father Hadrat Abu Suf-yaan or his mother Hadrat Hindah is an extreme insolence and amounts to hurting the Holy Prophet because they are all "Sahaabi".

Q12: How long did the "Khilaafat-e-Raashidah" last?
A. According to a saying of the Holy Prophet the Khilaafat-e-Raashidah lasted for 30 years that ended on the completion of six months' Caliphate of Hadrat Imaam Hasan (may Allah be pleased with him). Later, Hadrat Umar bin Abdul Aziz (may Allah be pleased with him) was Caliph. In

the last time (towards the end of the world) Hadrat Saiey-yidinaa Imaam Mehdi (may Allah be pleased with him) will be Caliph whose Caliphate will also be "Khilaafat-e-Raashidah".

Q13: Who are called "Taaba'een"?

A. Taaba'een are those believers who enjoyed the company of the companions of the Holy Prophet and those believers who had the company of Taaba'een are called Taba Taaba'een. Taaba'een (Successors to the Holy Prophet's Companions) are superior to all other Muslims save "Sahaabah", and "Taba Taaba'een" (Successors to the Companions' Successors) rank next to them.

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AHL-E-BAIT

Q 1: Which personages are included in "Ahl-e-Bait"?
A. Posterity of the Holy Prophet and his near relatives for whom "Sadaqa"(propitiatory gift, alms) is unlawful, his pious wives (revered mothers of believers), Hadrat Faatemah, Hadrat 'Alee, Hadrat Imaam Hasan and Hadrat Imaam Husain (may Allah be pleased with them all) are included in Ahle Bait.

Q 2: What is the status of the Holy Prophet's wives?
A. It is proved by the Holy Qur-aan that the pious wives of the Holy Prophet are superior to all women. No woman is like them in any way. Their virtues and good deeds earned them more reward than other women (i.e. twenty fold for them and ten fold for others) owing to their submission to and worship of Allah and their services and obedience to the Holy Prophet.

Q 3: Which personages are called "Panj-tan-Pak"?
A. "Panj-tan-Pak (five revered personages) means the Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him), Hadrat Faatemah, Hadrat 'Alee, Hadrat Imaam Hasan and Hadrat Imaam Husain (may Allah be pleased with them all).

Q 4: What are the excellences of Ahle Bait?
A. The Qur-aanic verses and sayings of the Holy Prophet concerning Ahl-e-Bait indicate that their excellences are numerous. Some of them are:
1. Allah Almighty has cleansed them of impurity and purified them well. They have been protected from such things which are unbecoming of their status.
2. Hell-fire is Haraam (forbidden) for them.
3. Sadaqa (propitiatory gift, alms) is unlawful for them because it is dross of the property/ wealth.
4. The first group of believers for whom the Holy Prophet will intercede on the Day of Judgement is of Ahle Bait.
5. To love them is one of the obligatory duties of Islaam and to harbour ill-will or malice against them is hypocrisy.
6. The case of "Ahle Bait" is like Noah's Ark that the one who boarded it was safe and annihilated was he who avoided it.
7. Believers have been emphasised upon to hold fast to the rope of Ahle Bait.

A tradition to this effect says: I am leaving among you two things i.e. the Holy Qur-aan and my "Aal" (progeny), you will never go astray unless you abandon them. Another saying stresses the believers to equip their off-spring with three qualities i.e. love of the Holy Prophet, love of Ahle Bait and regular recitation of the Holy Qur-aan.

Q 5: What are the excellences of Hadrat Faatemah (may Allah be pleased with her)?
A. The Holy Prophet is reported to have said: (1). I have named my daughter "Faatemah" because Allah Almighty has protected her and those believers who love her, against hell-fire. (2). Hadrat Faatemah is chaste and hell is "Haraam" (forbidden) for her and for her posterity. (3).She is from me. I like what she likes and dislike what she dislikes. (4).Addressing Hadrat Faatemah, the Holy Prophet once said: O' Faatemah! Allah's anger lies in your anger and His pleasure lies in your pleasure. (5). On another occasion, he said: O' Faatemah! Are you not pleased with the

grace that Allah has made you the leader of all female believers in paradise. (6). The Holy Prophet said (Hadrat) Faatemah is dearest to me of all my family members.

Q 6: What are the excellences of Hadrat Imaam Hasan and Imaam Husain (may Allah be pleased with them)?
A. The Holy Prophet said: (1) [Hadrat]Hasan and Husain are my two flowers in the world. (2). He who loves them actually loves me and he who harbours malice against them actually harbours malice against me. (3). [Hadrat]Hasan and Husain are the leader of all youths in paradise. (4) He who loves me and loves Hasan and Husain and their parents [Hadrat 'AH and Hadrat Faatemah] will be in paradise with me. In short, the Ahle Bait are Muqtadaa (leader) of Ahle-Sunnat-wa-Jama'at (true followers of Sunnah). He who does not love them is, indeed, accursed one. Hadrat Imaam Hasan and Imaam Husain are the "martyrs of high rank". Denial of their martyrdom is misguidance and disbelief.

Q 7: Will the love of Ahle Bait be of any avail to believers without the love of Prophet's companions?
A. It is obligatory upon every believer to love and respect "Aal-o-Ashaab" (progeny and companions) of the Holy Prophet. One is not true believer unless he loves Aal-e-Rasool. Similarly one's belief is also defective until he loves the Prophet's companions. If Aal-e-Rasool is a boat for the Muslim Ummah, the companions are stars. So the help of boat and stars is must to achieve the goal of Islaamic faith. A tradition runs in this respect which says: "the love of Hadrat 'Alee and malice against Hadrat Abu Bakr Siddique and Hadrat 'Umar-e-Farooq can not stay together in the heart of a believer". It means that it is against Islaamic faith to love one companion and to hate the other.

Q 8: Who was Yazeed?
A. Yazeed belonged to Bani Umaie-yah family whose hands are stained with the blood of Hadrat Imaam Husain and his family members. His crime will keep him earning hatred and scorn of the Muslim Ummah till the end of time.

Yazeed was born to Hadrat Amir Mu'aawi-yah (may Allah be pleased with him). He was awkwardly fatty, ill-tempered, drunkard, dissolute and tyrant. He re-enforced usury and desecrated the Holy Ka'bah and Holy Madinah.

Despite all these ill and blasphemous activities at his part, believers should not call him "Kaafir" (infidel, disbeliever), as Imaam-e-Azam Abu Hanifa's (may Allah be pleased with him) creed is "Sukoot" (silence) to this effect which means that we can call him "Faasiq-o-Faajir" (transgressor and sinful) but should neither call him "Kaafir" nor Muslim.

Now-a-days some misguided people say that Hadrat Imaam Husain and Yazeed were both princes and we got no right to speak about their dispute, such people are Kharijites (those who dissented from Hadrat Ali) and render themselves liable to be cast into hell-fire.

Q 9: Who are twelve Imaams of Ahle Bait?
A. Twelve Imaams (religious leaders) of Ahle Bait are: (1)Hadrat 'Alee (2) Hadrat Imaam Hasan (3) Hadrat Imaam Husain (4) Hadrat Imaam Zain-ul-Abideen (5) Hd:Imaam Baqar (6) Hd:Imaam Jaffar Sadiq (7) Hd:Imaam Musa Kazim (8) Hd:Imaam 'Alee Musa Raza (9) Hd:Imaam Muhammad Taqi (10) Hd:Imaam Naqi (11) Hd:Imaam Hasan Askari and (12) Hd: Imaam Mehdi who will come towards the end of the world.

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"AULIYA ALLAH" (SAINTS)

Q 1: What is Wali (Saint)?
A. The believers who suppress their carnal and temporal desires and devote themselves to the love of Allah and His Messenger Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) are called "Auliya Allah" (singular Wali).

Q 2: How is "Wilaayat"(sainthood) attained?
A. Wilaayat (Sainthood) is an exceptional divine gift which Allah Almighty grants to His pious servants. However, sometime worship and remembrance of Allah earns the believer Wilaayat and some are born Wali.

Q 3: Can an unknowledgeable believer be Wali?
A. No, an unknowledgeable believer can not attain to Sainthood. Islaamic knowledge is must for Wilaayat whether he acquires it or he is divinely graced with it.

Q 4: Can a man be called "Wali" who does not follow Shari'ah?
A. No believer even a saint is immune from Shari'ah till such time he is sane. He who claims to be free from Shari'ah is no Wali but an imposter. Such concept is misguidance and disbelief. However, Shari'ah is not applicable to that believer who has lost himself in the love of Allah (Majzoob) i.e. he is no more in his senses. But it should be borne in mind that he will also not oppose the Shari'ah.

Q 5: What are the excellences of Auliya (Allah's saints)?
A. Auliya Allah are the true viceregents of the Holy Prophet whom Allah Almighty has endowed with marvelous power to demonstrate "Karaamat pi: Karaamaat" (mini miracles). Allah Almighty answers the supplications of His servants and meets their needs by the means of His saints. Their supplications benefit Allah's creatures and their love earn believers the good in this world and the next world and Allah's pleasure too. Visiting their shrines and attending their "Urs" (death anniversaries) bring blessings to the believers provided no act inimical to Shari'ah is done.

Q 6: Is it lawful or not to seek help from Auliya Allah?
A. Asking Allah's Saints for help which is called "Istimdaad" and "Ista'anat" (help-seeking) is undoubtedly lawful provided help is sought in permissible words. By the grace of Allah they help the needy. Calling them and seeking their help (irrespective of distance) is proved by our pious ancestors.

Q 7: Is "Nazar-o-Neyaaz" for Saints lawful or not?
A. "Eisaal-e-Sawaab" (submission, conveying of reward of virtuous deeds) which is called "Nazar-o-Neyaaz" in Persian is lawful for Auliya Allah. Eisaal-e-Sawaab i.e. recitation of the Holy Qur-aan, remembrance of Allah's names and attributes, recitation of Durood Sharif (invocation of Allah's blessings on the Holy Prophet), alms etc. is not only lawful but also commendable act and proved by the traditions. This is rife among Muslims for long. "Geyarwin Shareef'(Nazar-o-Neyaaz of Hadrat Shaikh Abdul Qadir Jilani [may Allah be pleased with him], the founder of Qadria mystic fraternity is highly blessed one.

Q 8: What about he who dissuades from Nazar-o-Neyaaz of Auli-yaa Allah?

A. It is proved by traditions of the Holy Prophet so he who dissuades from Nazar-o-Neyaaz of Allah's Saints, in fact, opposes the traditions and such person is necessarily a misguided.

Q 9: What about placing floral wreaths or sheets on shrines of Auli-yaa Allah?

A. Placing floral wreaths or sheets on the shrines of Muslim scholars, sages, saints and righteous servants of Allah with the intention of respecting them and seeking Allah's grace through their means is lawful.

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MIRACLES & MINI-MIRACLES

Q 1: What is "Mu'jezah"?
A. A wonder done by the claimant of Prophethood, which stupefies all, to substantiate his Prophethood is called "Mu'jezah" (miracle). For example, the staff of Prophet Moses turned into snake, Prophet Jesus resurrected the dead ones and our kind master Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) was endowed with umpteen miracles. His most prominent miracle is "Me'raaj" (ascension to heavens).

Q 2: Can any imposter prophet show a miracle?
A. A Prophet shows miracle to prove his Prophethood which disgraces the enemies and deniers and motivates and convinces the men of faith to believer in the claimant of Prophethood. An imposter who claims to be a prophet can not demonstrate any miracle as per his claim otherwise there will be no difference between the truth and falsehood.

Q 3: What is "Karaamat" (mini-miracle)?
A. A wonderful thing demonstrated by Allah's Saints (Auli-yaa Allah) which no other man can do, is Karaamat pi: Karaamaat (mini-miracle). Emanation of mini-miracle from Auli-yaa Allah is the truth and its denial is misguidance.

Q 4: Which type of mini-miracles emanate from Auli-yaa Allah?
A. Every kind of Karaamat (mini-miracle) can emanate from Allah's Saints, excepting those miracles of the Prophets which are forbidden for the saints of their respective peoples, like to reach the west(from the east) within no time, to walk on the surface of the water, to levitate, to have knowledge of the too distant place, to resurrect the dead, to cure the congenital blind and leprosy-afflicted ones etc: However, no Wali can bring about a like of Qur-aanic verse. Karaamaat of Auli-yaa Allah are, in fact, the replica of the miracles of those Prophets whose Ummah (community) they belong to.

Q 5: Is he Saint or not from whom Karaamat does not emanate?
A. Karaamat is no standard for a believer to be Wali. Auli-yaa Allah usually hide their reality and avoid to show Karaamat except with the command of Allah. So it is not necessary that he who does not demonstrate any mini-miracle is not saint. Karaamaat also emanate from Auli-yaa Allah after their death.

CHAPTER - 2
ISLAMIC WORSHIPS

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ISLAMIC WORSHIPS

REMAINING REGULATIONS OF WUDU

Q 1: What about offering prayer without Wudu (ablution)?
2 A. Offering prayer without Wudu (ablution) is "Haraam" (unlawful) and an extremely sinful act. Some Muslim scholars term the offering of prayer without - "Tahaarah" (purification) as "Kufr" (infidelity,disbelief) and it is so, because to offer prayer without ablution or bath is disrespect and ' insult to the most important worship. This is, ofcourse, disbelief. The Holy Prophet has said that "prayer is key to Paradise and Tahaarah (purification) is the key to prayer.

Q 2: How many times are the requisite parts of the body washed during Wudu?
A. A tradition of the Holy Prophet says: To wash all the requisite parts of the body once during Wudu is Fard (obligatory), to wash twice earns double reward and to wash thrice is the way of mine (his Sunnah) and of the past Prophets.

Q 3: What is the excellence of "Miswaak"(tooth-stick) and how to use it?
A. Use of Miswaak (soft-stick) during Wudu is "Sunnat-e-Muakkadah" (emphasised,regular Sunnah). The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) has said that the ablution done with Miswaak carries seventy-fold reward compared to Miswak-less ablution. Islaamic savants maintain that regular use of Miswak causes remembrance of "Kalima-e-Taie-yib" (the Holy Code) at the time of death. Miswak should be of "Peeloo" or "Neem" (medicinal trees mostly found in Indian subcontinent) or any other bitter tree. It should be rubbed on the teeth holding in the right hand (from right to left and back) thrice and washed every time. It should not be thicker than the little finger and longer than a span. After use it should be washed and placed vertical with brush-side up.
The use of Miswaak not only washes the mouth but also earns believer the pleasure of Allah.

Q 4: Will ablution remain valid if blood is frequently wiped from a wound?
A. If the blood was frequently wiped from a wound then it should be judged would the blood have flowed if was not wiped. If so the ablution nullifies otherwise not. The same formula applies to the case in which dust or ash is put on the wound to stop bleeding.
Q 5: What injunction is there about piece-meal vomit?
A. If one vomits piece-meal and total quantity of the vomit comes to the mouthful, the Wudu will be nullified and in case one vomits a little and get relief and after a while feels nausea and vomits a little again in the same sitting, the Wudu will not go void. However, it is desirable to perform ablution afresh.

Q 6: Will ablution remain valid if gums(mouth) bleed?
A. If the spit is overwhelmed (turns crimson) by the blood oozing from the gums (mouth), the ablution will be nullified otherwise not.

Q 7: What about the blood which oozes from any part of the body but does not flow?
A. Ablution will not be nullified by the blood or pus which oozes so little that it can not flow. So is the case with the blood which tinges tooth-stick or finger during teeth-rubbing or anything is tinged with the blood when it was bitten with the teeth or finger gets tinged when inserted into nostrils for wash or blood clot comes out on blowing the nose.

Q 8: Which sleep does not nullify Wudu?
A. Sleep in the following states does not nullify ablution: (1).Sitting position provided the buttocks are not well placed on the ground. (2). Standing position. (3). Bowing and (4). Prostration (of male style)during prayer, but in all these conditions sleep should not be sound but drowsy.

Q 9: Does sleep of the Prophets nullify their Wudu or not?
A. Sleep of the Prophets does not nullify their ablution, since their eyes sleep but their hearts are awake. However, their Wudu is nullified by those things excepting sleep which render ablution ineffective and this is on account of their high position not because of impurity of the thing in question.

Q10: What injunction is there for laugh in prayer?
A. If one laughs involuntarily so aloud like laughter (in regular prayer and that too not in drowsy state) that others hear the sound, both his ablution and prayer will be vitiated and in case, he does so in prayer (while drowsy) or in funeral prayer or "Sajdah-e-Tilaawat" (to prostrate on reading the verse of prostration) his prayer or prostration as the case may be, will be vitiated but ablution will not be affected. A laugh, whose sound was not audible to others but to the laugher only, will also not affect ablution. However, prayer will be vitiated. A soundless smile in which the teeth were exposed, would neither affect the prayer nor ablution.

Q 11: Does the stain of pimple (pustule) on cloth render it impure?
A. If there is no blood and puss but only sticking matter comes out from pimples or scabies, it will not render cloth impure. However, it is desirable to wash it.

Q12: Will doubt nullify ablution or not?
A. If one is in the state of ablution but he doubts whether his Wudu is still in order or not, in such situation he needs no fresh ablution. However, it is better to perform Wudu afresh. In case, he faces "Waswasa" (evil whispering, tempting) to this effect, it is only devilish subterfuge which should be cast off.

Volume - III / CHAPTER - 2 / LESSON NO: 11

REMAINING REGULATIONS OF "GHUSL" (BATH)

Q 1: What is "Junbi" and "Janaabat"?
A. He, upon whom "Ghusl" (bath) has become obligatory, is called "Junbi" (polluted) and causes due to which Ghusl becomes essential are called "Janaabat" (pollution).

Q 2: Is it sinful for "Junbi" to delay bath?
A. Junbi (polluted person) should take bath without delay. A tradition in this context says: the angels of mercy do not enter the house in which there is a "Junbi". It is sinful to delay Ghusl so much so that the prayer time runs out.

Q 3: What injunction is there for one who owes different sorts of bath?
A. If one owes different sorts of bath, he should take bath making intention of all. He will be relieved of all baths and will also earn reward.

Q4: How many kinds of Ghusl are there?
A. Ghusl are of three kinds i.e. Fard (obligatory), Sunnat and Mustahab (commendable).

Q 5: Which things make Ghusl compulsory?
A. There are several things which make Ghusl compulsory. Other books may be consulted in this respect.

Q 6: Is it Fard or Sunnat to bathe a corpse of Muslim?
A. Bathing a dead Muslim is "Fard-e-Kifaayah" i.e. if a few Muslims do the job all will be relieved of the obligation otherwise all will be sinful.

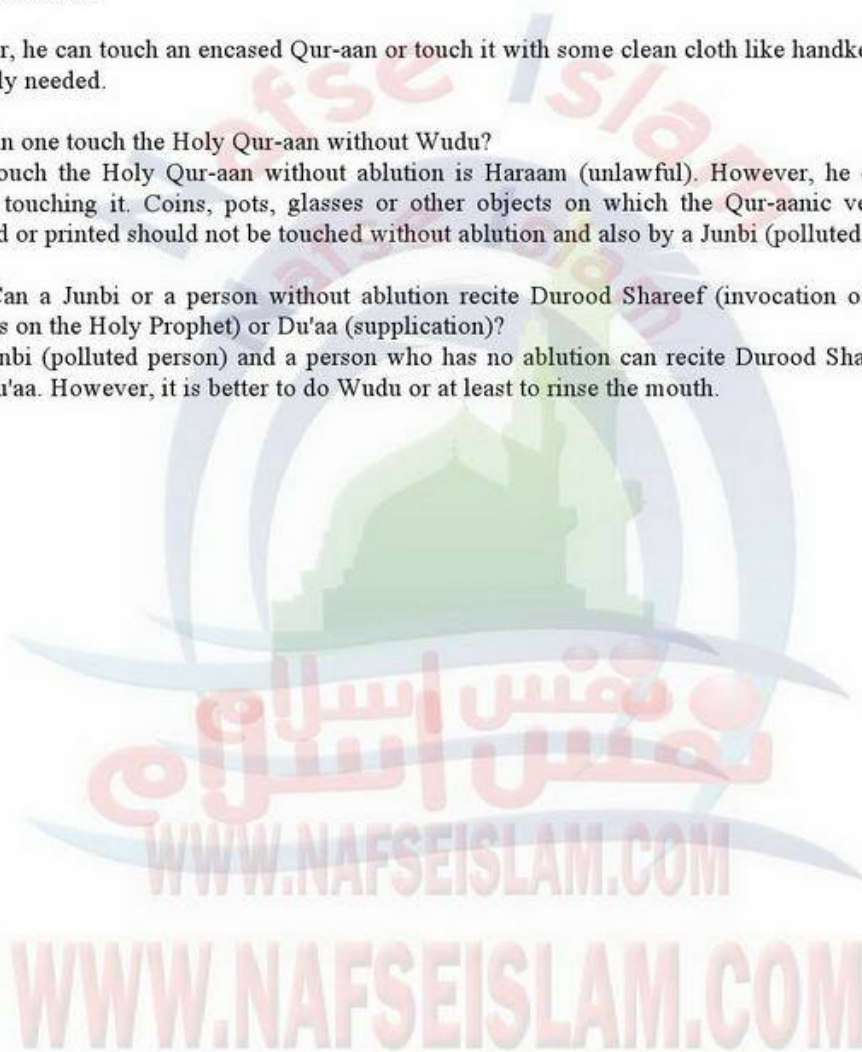
Q 7: Which Ghusls are Sunnat?
A. Sunnat Ghusls are five i.e. for Jumu'ah prayer, Eid-ul-Fitr, Eid-ul-Adha, Hajj and Umrah.

Q 8: How many Mustahab Ghusls are there?
A. There are several Mustahab Ghusls (commendable baths). Some of them are:
1. On the 15th night of Sha'baan i.e. Shab-e-Bara-at (night of salvation and fulfillment of fair wishes).
2. 'Arafah night which follows the 8th day of Hajj.
3. For the prayer of solar and lunar eclipses.
4. For Mehfil-e-Milaad (the celebrations of the Holy Prophet's birth day) and similar blessed gatherings.
5. To seek forgiveness of Allah.
6. To wear a new dress.
7. To enter the Holy Ka'bah and Holy Madinah.
8. To beg forgiveness of Allah against any calamity or storm or pitch darkness.
9. On reaching the destination after journey.
10. To purify the body from any impurity when it is not sure to which part it is stuck.

Q 9: Which things are forbidden for a Junbi (polluted person)?
A. To enter a mosque, touch the Holy Qur-aan or read it (seeing the text), write an amulet or touch an amulet which carries the Qur-aanic verses is Haraam (unlawful) for a polluted person who owes Ghusl.

However, he can touch an encased Qur-aan or touch it with some clean cloth like handkerchief if extremely needed.

Q10: Can one touch the Holy Qur-aan without Wudu?
A. To touch the Holy Qur-aan without ablution is Haraam (unlawful). However, he can read without touching it. Coins, pots, glasses or other objects on which the Qur-aanic verses are engraved or printed should not be touched without ablution and also by a Junbi (polluted person).

Q 11: Can a Junbi or a person without ablution recite Durood Shareef (invocation of Allah's blessings on the Holy Prophet) or Du'aa (supplication)?
A. A Junbi (polluted person) and a person who has no ablution can recite Durood Shareef and make Du'aa. However, it is better to do Wudu or at least to rinse the mouth.

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METHOD TO WIPE THE IMPURITY

Q 1: How many methods are there to purify the impure things?
A. There are different methods of purifying the impure things. For example:
1. Washing: To wash with the water or any other liquid matter.
2. .Wiping: To wipe the objects like knife or table-knife which are not rusty and carry no impression. Similarly, other metallic objects can be wiped. However, rusty and impressions containing objects will have to be washed also.
3. Scraping: For example to scrape the filth like faeces, dung etc: from shoe.
4. Drying-up: For example the earth dries up due to air or heat and no trace of impurity and stench is left. Such place is pure with which "Ta-yammum"(dry ablution) can be made and prayer can also be offered thereon.
5. Melting: Lead and tin are purified by melting.
6. Baking or burning: Pots made of impure earth are purified if baked or burnt in the fire.
7. Transformation: For example the wine which turns vinegar or an animal falls and dies in salt mine and becomes salt is pure.

Q 2: How to purify a thing which can not be squeezed after wash?
A. A thing which can not be squeezed after wash for purification like mate, thick cotton carpet, shoe etc. should be hung after wash and when it ceases to drop water, wash it second and third time similarly. Likewise deal with the silk cloth which can not be squeezed owing to its delicacy.

Q 3: What is the method of purifying metallic objects(like copper, brass etc) and glazed pots?
A. Metallic objects (like copper, brass, iron etc) and glazed pots which can not absorb impurity should be washed thrice only. No need of letting them to cease drops of water every time. However, it is better to rub them clean with the earth.

Q 4: How to purify a cloth about which one is not sure as to which portion of it was polluted?
A. If one is not sure as to which portion of the cloth was polluted, he should better wash the whole cloth. Washing a determined portion of the cloth after well consideration will also purify it.

Q 5: How to purify oil or ghee if polluted?
A. The method of purifying liquid stuff like oil, ghee etc. is that the water equal to the quantity of liquid matter should be poured into it and then stir up well and leave for a while. After the oil or ghee has surfaced take it out and do the second and third time similarly. Thus liquid matter will be purified.

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OF TA-YAMMUM (DRY ABLUTION)

Q 1: What is Ta-yammum?
A. Doing "Masah" of the face and hands with the clean clod in a specified way to purify oneself from invisible impurity is called Ta-yammum (dry ablution).

Q 2: Who should perform Ta-yammum?
A. He should perform Ta-yammum (dry ablution) who owes Wudu or Ghusl but can not attain to the water despite striving hard.

Q 3: In what condition is one helpless to attain to or use the water?
A. There are several conditions in which one is helpless either to use or attain to the water:
1. One is sure that his sickness will aggravate if he uses water for Wudu or Ghusl,
2. Water is not available within the radius of one mile (1.6 km).
3. Chilling cold may cause death or serious sickness.
4. Fear of being seen and killed by enemy or will be looted or any animal or beast will attack or kill or chastity will be outraged.
5. There is no can and rope to draw the water from well which is located in jungle.
6. One has water but fears that he or his fellow or his animals will face thirst if the water is used for Wudu or Ghusl and that water is not available in the area he is travelling.
7. Water is available but sold at exorbitant price which one can not afford.
8. Fear of missing caravan or train if one tries to search for the water.
9. One is sure to miss Eid prayer if he performs Wudu or Ghusl.
10. One fears (excepting guardian) to miss funeral prayer i.e. all four Takbeers if he performs Wudu or Ghusl.

In all these conditions and circumstances the performance of Ta-yammum is lawful.

Q 4: What is meant by "one is sure that his sickness will aggravate or prolong if he uses water"?
A. He should have experienced himself that use of water for Wudu or Ghusl has either aggravated or prolonged his sickness or any reliable Muslim physician (who should not be Faasiq [transgressor]) advises to perform Ta-yammum instead of Wudu or Ghusl. Mere apprehension or an advice by any non-Muslim or Faasiq physician is not lawful for Ta-yammum.

Q 5: How many obligatory acts (Fard) are there in Ta-yammum?
A. There are three obligatory acts (Fard) in Ta-yammum: (1). Intention: If one strikes his hands on the pure earth and rub them on the face and hands without making "Niyah"(intention) his Ta-yammum will not be in order. (2). Passing the hands over the whole face in such a way that no spot remains untouched. (3). Doing "Masah" of both the hands upto elbows. No spot should remain untouched otherwise Ta-yammum will not be valid.

Q 6: What are the Sunnat acts in Ta-yammum?
A. The Sunnat acts in Ta-yammum are: (1). To recite Bismillah.(2). To strike both the hands on pure earth lightly. (3).To keep fingers apart from one another. (4). To strike the hands against each other to shake off the excess dust. (5). To do "Masah" first of the face then of the hands. (6). To do "Masah" of the face and hands in succession. (7). To do "Masah" first of the right hand and then of the left. (8). To pass fingers through the beard and (9)."Khilaal" of fingers: to run the

fingers of one hand through the fingers of the other. If dust does not reach the spaces between the fingers, then "Khilaal" is Fard (obligatory).

Q 7: What is the method of Ta-yammum?
A. The method of performing Ta-yammum is that one should strike his hands with the fingers out-stretched and wide open, lightly on anything of the earth's genre, shake off the excess dust and wipe the whole face with them and then strike the hands on the earthen object again and rub the palms on the hands alternately from the tips (nails) of the fingers to the elbows.

Q 8: How to do "Masah" of the hands?
A. The method of doing "Masah" of the hands is that one should run four fingers (except thumb) of his left hand on the outer side of the right hand from the tips of the fingers upto the elbow and then rub the palm on the inner side of the right hand from the elbow down to the wrist-joint. Pass the thumb of the left hand on the upper side of the right hand's thumb. Deal with the left hand in the same manner.

Q 9: With which things the performance of Ta-yammum is lawful?
A. Ta-yammum is lawful with the things which are of the genre of the earth. Such things neither burn to ashes nor melt and nor soften like sand, lime, antimony (collyrium), arsenic, sulpher, red ochre, stone, salt which is obtained from mines and jewels like emerald, carnelian etc.

Q10: With which things is Ta-yammum unlawful?
A. Ta-yammum is not lawful with the things which burn to ashes like wood, grass etc.or which melt or soften like silver, gold, copper, brass and iron etc.

Q11: Is Ta-yammum lawful with the wood which has dust thereon?
A. Ta-yammum is lawful with wood, grass, lead, gold, silver and iron etc. provided they have so much dust thereon that it sticks to the hands when one strikes on them.

Q12: What is the difference between the Ta-yammum of Wudu and Ghusl?
A. Ta-yammum is the same for Wudu and Ghusl.

Q13: With which Ta-yammum is prayer lawful?
A. Prayer will be in order with that Ta-yammum which is performed for (with the intention of)prayer or purifying oneself or for such worship that can not be done without Tahaarah (purification). Prayer can not be offered with the Ta-yammum which is performed for entering or coming out of mosque or touching the Holy Qur-aan or uttering Azaan (call to prayer) or visiting grave or burying the dead. Only that worship or work can be done with the Ta-yammum for which it is performed. Besides, the practical demonstration of the method of Ta-yammum to others will also not enable the demonstrator to offer prayer with the Ta-yammum he demonstrated for education purpose.

Q14: Is prayer lawful with the Ta-yammum done for funeral prayer or Sajda-e-Tilaawat (to prostrate for the verse of prostration)?
A. If Ta-yammum is performed for funeral prayer or Eid prayer due to serious sickness or non-availability of water, the obligatory prayer and other worships can be offered with the said Ta-yammum. In such conditions, the obligatory prayers can be offered even with the Ta-yammum done for Sajda-e-Tilaawat.

Q15: Will prayer be in order if one offers with Ta-yammum without searching for the water?
A. There are two conditions in this regard i.e. (1) If one has an idea that the water is available within the radius of one mile (1.6 km), he should search for it otherwise Ta-yammum will not be lawful. (2) If one is sure that the water is not available within the radius of one mile (1.6 km) then he should not search for it provided there is none from which he could enquire about the water. In case, somebody was there who knew about the availability of water nearby but he did not ask of him then he will have to repeat his prayer after performing Wudu.

Q16: Can many prayers be offered with one Ta-yammum?
A. Yes, Ta-yammum to us is the substitute of Wudu and Ghusl so we can offer many obligatory and optional prayers with one Ta-yammum as we do with one Wudu or Ghusl.

Q17: Can several persons perform Ta-yammum with one clod of the earth or can one person do several times with the same clod?
A. Earth does not fall within the parameter of rules meant for the water, hence several persons can or one person can use the same clod of the earth several times for Ta-yammum.

Q18: Which things make Ta-yammum void?
A. Ta-yammum is nullified by the things which render Wudu void or make Ghusl obligatory. Besides, attainment to the water or physical fitness to use the water also render Ta-yammum void. For example, one performed Ta-yammum for Ghusl being seriously ill but afterwards he recovers and now he is fit to use water, then he will have to do Ghusl as his Ta-yammum has gone void.

Q19: How long can one keep performing Ta-yammum?
A. One can keep doing Ta-yammum unless the water is available or the disability is removed. No matter if one has to practise it for years under compulsion.

Q20: Is Ta-yammum lawful for one whom the cold water harms but the hot water suits him?
A. If the cold water harms one in sickness and the hot water does not, then he should use hot water. Ta-yammum is not lawful for him. However, he can do Ta-yammum if he is at such a place where the water is not available.

In case,Wudu or Ghusl harms one in the cold climate but does not harm in hot climate then he should perform Ta-yammum in the cold climate and when it turns hot (feasible to him) he should do Ghusl or Wudu as the case may be. If water harms the head he should begin Ghusl from the neck (throat) downwards and do "Masah" of the head i.e. pass the fingers of both the hands over it.

Q 21: Is Ta-yammum lawful for one who is in possession of "Zam Zam" water?
A. Ta-yammum is not lawful for the one who is in possession of a sufficient quantity of Zam Zam (water of sacred well adjacent to Holy Ka'bah) with which he can perform Wudu. No matter if he is taking it as a gift or for a patient.

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IMPORTANT CONDITIONS FOR "SALAAT"(PRAYER)

Q 1: How many conditions are there for the soundness of prayer?
A. There are six conditions for the soundness of prayer i.e. (1). One's body and dress in which he is attired should be free from visible and invisible impurities. (2). Cloths and place of worship should be free from every sort of filth. (3). "Satr-e-Aurat"(covering the body from navel to knees). (4). "Istiqbaal-e-Qiblah" (to face the Qiblah). (5). Prayer time has come. (6). "Niyah" (intention of prayer).

Q 2: What condition is there about cloths' being free from impurity?
A. Cloths in which one offers prayer should be as much free from impurity as needed by the Shari'ah. For example if filth sticks larger than the size of a "Dirham" (depression of a palm) or an impurity pollutes the body or cloths more than 1/4th then prayer will not be lawful in such condition.

Q 3: How much a place should be clean and pure to offer prayer?
A. A clean and pure place for prayer means the spots of the ground which come under the feet (during "Qiyaam" [standing posture]) and toes, knees, palms, nose and the forehead (during prostration) must be clean and pure.

Q 4: Will prayer be in order if offered placing a cloth on an unclean and impure place?
A. Prayer will be in order if a thick piece of cloth is placed on the unclean and impure place provided the colour and stench of the impurity is not felt during the prayer and in case the piece of cloth is so thin that the impure place gives off stench and the colour also appears then the prayer will not be valid.

Q 5: Will prayer be valid if offered on a double-folded piece of cloth whose one fold is polluted by impurity?
A. Prayer offered on the clean fold of cloth will not be in order if the cloth is sewn in two folds, otherwise it can be offered thereon.

Q 6: Will prayer be lawful on an unclean and impure plank?
A. If one side of the plank (which is so thick that it can be cut or sawed into two) is polluted then the prayer can be offered on the unpolluted side, otherwise not.

Q 7: Will prayer be lawful if offered on the ground smeared with dung?
A. Prayer will not be in order if offered on the ground smeared with dung even though it has dried up. However, prayer can be offered on a thick piece of cloth placed on the ground.

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COVERING OF THE BODY FROM NAVEL TO KNEES

Q 1: What does "Satr-e-Aurat" mean?
A. "Satr-e-Aurat" means to cover those parts of the body which are necessarily covered during prayer.

Q 2: Which parts of the body are to be covered by man and woman during prayer?
A. It is obligatory (Fard) upon man to cover himself from the navel to the knees (exclusive of navel and inclusive of knees) and woman (not slave-girl) to cover her entire body except face, palms and soles of the feet. Her hair (plaited on the back or loose), neck and wrists are also included in "Satr-e-Aurat". The face of woman is not included in Satr-e-Aurat but even then it should not be exposed to strangers.

Q 3: Will prayer be in order or not if any covered part of the body gets exposed?
A. Prayer will be in order if any covered part of the body (Satr-e-Aurat) gets exposed less than 1/4th or gets exposed more than 1/4th but is immediately covered. In case, the covering of the exposed part is delayed for such an interval that one could easily say "Subhaan Allah" thrice or any part was deliberately exposed even though covered immediately, the prayer will go void in such condition.

Q 4: What injunction is there for a person who is in darkness and offers prayer naked?
A. Prayer will not be lawful if one offers naked even in a lonely house in darkness despite possessing a piece of cloth to cover his "Satr-e-Aurat". There is a consensus of Muslim scholars on "Satr-e-Aurat" for prayer sans any exception.

Q 5: Is "Satr-e-Aurat" to be observed even in loneliness?
A. The observance of Satr-e-Aurat is Waajib (essential) in all conditions (within or without the prayer even one is alone). It should not be exposed in loneliness unless permitted by the Shari'ah.

Q 6: What should one do if he has no cloth for Satr-e-Aurat?
A. He who has no cloth to cover necessary parts of his body should use whatever is available for the purpose like hessian, grass, leaves etc. and even any of these things is not possible then it is better for him to offer prayer in sitting posture and gesture for Rukoo and Sujood (bowing and prostrations) placing hands on his private parts.

Q 7: Can a naked man use silk or not?
A. If one has no cloth for Satr-e-Aurat except silk then he should use it for prayer, otherwise silk is Haraam (unlawful) for men and prayer in silk is "Makrooh Tahreemi" (odious and will have to be repeated).

Q 8: Can thin cloth be used for Satr-e-Aurat?
A. Wearing so thin cloth(s) that the body looks through (see-through dress) is Haraam for both man and woman. Prayer will not be lawful in such dress. Even the hair of woman should not look-through from her sheet of cloth in which she is wrapped-up.

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"ISTIQBAAL-E-QIBLAH" (FACING THE QIBLAH)

Q 1: What does "Istiqbaal-e-Qiblah" mean?
A. Istiqbaal-e-Qiblah means to orientate oneself towards the direction of Qiblah (to face the Qiblah) for prayer. Qiblah means the Holy Ka'bah which is situated in the prominent city of Saudi Arabia, the sacred Makkah. Millions of Muslims perform Hajj there every year.

Q 2: What signs and indications are there to know the direction of the Qiblah?
A. Mosques are the signs and indications of the direction of the Qiblah in cities, towns and other peopled places. Graves of Muslims are the signs outside the populated areas. The moon, sun and stars lead in forests, rivers and oceans. Polestar appears on the right shoulder of Muslim worshipper in some cities of India, thus the Qiblah will be in his front. However, in case, one is uncertain about the direction of the Qiblah, he should confirm from any reliable person in the area.

Q 3: Which direction should one face for prayer if he does not know the exact direction of the Qiblah?
A. If one is at such a place where there is no mosque and minarets nor the moon, sun and stars are visible or if any of them is visible but he can not ascertain the direction of the Qiblah with the help of that and even no man is there to guide him, then he should guess utilising his brain faculties and with which direction his heart feels satisfied he should offer prayer facing that direction.

Q 4: Will prayer be in order if one offers without conscious guess in the given situation?
A. If one offers prayer without guessing at the direction of the Qiblah in the given situation, his prayer will not be valid even though he faces the right direction of the Qiblah at random.

Q 5: How should one offer prayer in case he is helpless to turn his face towards the Qiblah?
A. A person who is helpless due to serious illness and weakness and also there is none to help him, should offer prayer in the position and direction he is.

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PRAYER TIMINGS

Q 1: What is meant by "condition of time for prayer"?
A. Condition of time for prayer means every prayer must be offered within its prescribed timelimit. Prayer will not be in order if offered before time and if offered after time that will be "Qadaa or Qazaa" (late time prayer). It is sinful to offer prayer after due time is over.

Q 2: How many times' prayer is obligatory?
A. Five times' prayer in a day (day & night) is obligatory upon every sane and mature male and female Muslim i.e. Fajr (early morning prayer), Zuhr (after-noon prayer), 'Asr (late after-noon prayer), Maghrib (evening prayer) and 'Ishaa (night prayer).

Q 3: When does the Fajr time begin and end?
A. The time for Fajr prayer begins at dawn and lasts until rays of the sun are resplendent.
(This paragraph was edited by Islamic Academy with permission)

Q 4: What is "Mustahab" (commendable) time of Fajr?
A. Offering Fajr prayer at the time when the light of dawn has spread well is "Mustahab" (commendable). Prayer should be started at such a time during the stipulated period that one could offer it in accordance with Sunnah i.e. to recite about forty to sixty Qur-aanic verses and after the prayer is over there is enough time left to repeat the prayer if need be.

Q 5: What does "Subh-e-Saadiq" (dawn) mean? A. Subh-e-Saadiq (dawn) is the light which appears in the sky (in the east) and gradually spreads the whole sky sending light to the earth. Prior to this, there appears a pillar-like whiteness in the sky beneath which the entire horizon is black. At the time of Subh-e-Saadiq this whiteness vanishes which is called "Subh-e-Kaazib" (evanescent light before dawn).

Q 6: What is the Zuhr time?
A. The time of Zuhr prayer begins when the sun has passed meridian and lasts till shadow of everything doubles barring the real shadow.

Q 7: What is the "Mustahab" (commendable) time of Zuhr?
A. Offering Zuhr prayer in the early hours of the stipulated time during winter and in the late hours in the summer is Mustahab (commendable). It is better to offer Zuhr prayer (individually or in Jama'at) when shadow of anything becomes equal to the original one. However, one should not miss Jama'at (congregation) if held in the early hours during summer for Mustahab time.

Q 8: When does the Asr time begin and end?
A. The Asr time begins at where the Zuhr time ends (i.e. when shadow of every thing has become fully double excepting real shadow) and lasts till sun-set.
(This paragraph was edited by Islamic Academy with permission)

Q 9: What is the Mustahab (commendable) time of Asr?
A. Offering Asr prayer in the last hour of the stipulated time in all seasons is Mustahab. However, it should not be so delayed that the sun reaches the point of setting and its light

becomes yellow. The sunlight becomes yellow when there are (about) 20 minutes left in its setting. It is Makrooh (odious) time for prayer.
(This paragraph was edited by Islamic Academy with permission)

Q10: What is the Maghrib time?
A. The time of Maghrib prayer begins at the sun-set and lasts till the setting of "Shafaq" (evening twilight). The span of time during which the Fajr and Maghrib prayers are permissible will always be equal daily.
(This paragraph was edited by Islamic Academy with permission)

Q 11: What is "Shafaq"?
A. According to Imaam 'Azam Abu Hanifah (may Allah be pleased with him) "Shafaq" is the whiteness which spreads in the sky like dawn after the redness has set in the west.

Q12: What is the Mustahab time of Maghrib?
A. Offering Maghrib prayer in the early hour of the stipulated time is Mustahab if the sky is clear. Delaying it without any cogent reason is Makrooh (undesirable). In case the sky is overcast then it is Mustahab to delay the prayer.

Q13: What is the 'Ishaa time?
A. The time for 'Ishaa prayer begins after the evening twilight has set and lasts till (just before) the dawn of Fajr.

Q14: What is the Mustahab time of 'Ishaa?
A. Offering Isha prayer after the one-third of night has passed is Mustahab and till mid-night is "Mubaah" (permitted) but offering it after the midnight has passed is Makrooh.

Q15: What is the time of Witr prayer?
A. The time for 'Ishaa and Witr prayer is the same but the maintenance of sequence in the prayer is obligatory (Fard). For example, if one offers Witr prayer before 'Ishaa his Witr will not be deemed to have been offered but unlawful. It is better for one to offer Witr prayer in the last part of night if he is punctual in waking up otherwise he should offer before going to bed.

Q16: Which timings are there during which no prayer can be offered?
A. The timings during which no prayer is lawful are three i.e. sun-rise, sun-set and meridian. The duration of the sun-rise and sun-set is of (about) 20 minutes and the meridian is of 35-40 minutes. During these timings no obligatory, essential, optional and missed (Qaza) prayer and no prostration (Sajda-e-Tilaawat and Sajda-e-Sahv) is permitted.

Q17: During which timings is Nafil (voluntary) prayer unlawful?
A. There are twelve timings during which Nafil (voluntary,optional) prayer is not permitted:
1. From dawn to sun-rise (No Nafil prayer except for two Sunnats of Fajr is permitted).
2. Iqaamah (call for the commencement of prayer).
3. After Asr prayer.
4. From sun-set to Maghrib prayer.
5. When Imaam (leader of prayer) has ascended the pulpit for sermon.
6. During sermon.
7. Before 'Eid prayer.

8. After 'Eid prayer, if one is in mosque or prayer field. However it is not Makrooh (odious) at home.
9. In ' Arafaat between Zuhr and Asr time.
10. When time of Fard (obligatory) prayer is running out. No prayer even emphasised Sunnats of Fajr and Zuhr are permitted.
11. Anything which distracts attention and concentration. If one can get rid of that he should do, like pressing need to urinate or defecate.

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"NIYAH" (PRAYER'S INTENTION)

Q 1: What is "Niyah"?
A. "Niyah" means to have firm intention to offer prayer. Mere intention will not serve the purpose unless one resolves and forms "Niyah" in the heart.

Q 2: What about the expression of "Niyah" by the tongue?
A. It is Mustahab (commendable) to express "Niyah" by the tongue (in whatever language it may be) but if one has the intention of Zuhr prayer at heart and inadvertently utters "Asr prayer" then it will be Zuhr prayer not 'Asr.

Q 3: What things are essential for "Niyah"?
A. One should form "Niyah" in the heart for whichever prayer he is about to offer. For example: I make Niyah to offer four Rakahs' Fard (obligatory) prayer of Zuhr or Asr. In case of congregation (Jama'at) also say under the leadership of (following) this Imaam (leader of prayer). Similarly, one should offer missed prayers (if owes) saying: I intend to offer such and such missed prayer of so and so day.

Q 4: How to make Niyah of Nafil and Sunnat prayer?
A. In Nafil and Sunnat prayer it is enough to say: I intend to offer prayer. However, it is better to speak the word of "Sunnat" for Sunnat prayer.

Q 5: Please illustrate full Niyah?
A. Example: I intend to offer two Rakahs' obligatory prayer of Fajr of today for the sake of Allah Almighty and I am facing the Qiblah Shareef. Then he should recite Takbeer-e-Tahreema and fold his hands below the navel. In case of Jama'at, he should also say "following (behind) this Imaam".

Q 6: How to intend for Sunnat prayer?
A. If one has to offer four Sunnats of Zuhr, should say: I intend to offer four Rakahs1 Sunnat prayer of Zuhr for the sake of Allah, Sunnats for the Holy Prophet and I am facing Ka'bah Shareef or Qiblah Shareef.

Q 7: How to intend for Wajib prayer?
A. In Wajib prayer one should make Niyah for Wajib and also say (for example) prayer of Eid-ul-Fitr Wajib or Eid-ul-Azha (Adha) Wajib or Witr Wajib.

Q 8: Is it necessary to mention number of Rakahs in Niyah?
A. Mentioning number of Rakahs is not necessary while making Niyah for prayer. However, it is commendable.

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OBLIGATORY ACTS OF PRAYER

Q 1: What does "Arkaan-e-Salaat" mean?
A. Arkaan is the plural of Ruk'n which means "fundamental" or "obligatory act". Thus Arkaan-e-Salaat stands for the obligatory acts in prayer. Salaat will not be valid if any of the obligatory acts is left out.

Q 2: How many obligatory acts are there in prayer? A. Seven obligatory acts are in prayer:
1. Takbeer-e-Tahreema (first utterance of the words of "Al-Laahu Akbar" (Allah is the Most Great) to commence prayer).
2. Qiyaam (standing erect).
3. Qiraa-at (recitation from the Holy Qur-aan).
4. Rukoo (bowing of the head with the hands grasping the knees).
5. Sujood: [singular: Sajdah] (prostrations with the forehead, nose, palms of the hands, knees and insides of toes of both the feet firmly placed on the ground).
6. Qa'adah-e-Akheera (last sitting posture).
7. Khurooj-e-Bisun'ihee (to end prayer with his own action or intention).

Q 3: Takbeer-e-Tahreema is called condition of prayer and also obligatory act. Why is it so?
A. Takbeer-e-Tahreema and Arkaan-e-Salaat are interrelated, that's why Takbeer-e-Tahreema is also counted among Arkaan-e-Salaat, and otherwise it is, in fact, a condition of prayer.

Q 4: What does Takbeer-e-Tahreema mean?
A. The formula to commence prayer by raising the hands upto the ears and bringing them down saying Al-Laahu Akbar and then put them below the navel is called "Takbeer-e-Tahreema". It means that all other things are now forbidden than the prayer.

Q 5: Can Takbeer-e-Tahreema be uttered in sitting posture or only in standing state?
A. It is Fard (obligatory) to say Takbeer-e-Tahreema standing in Fard, Witr, Eids' prayers and Sunnat prayer ofFajr in which Qiyaam is obligatory. Prayer will not commence if Takbeer-e-Tahreema is uttered in sitting position and then stand erect. However, in Nafil it can be recited sitting.

Q6: Will prayer be in order if one joins Imaam (Jama'at) in Rukoo saying Takbeer-e-Tahreema?
A. If one finds Jama'at in Rukoo and hastens to join it uttering Takbeer-e-Tahreema without standing upright, his prayer will not be valid and in case, he recites Takbeer-e-Tahreema i.e. Allah-o-Akbar in standing (upright) position and then goes into Rukoo, his prayer will be lawful even though he might not have folded his hands below the navel.

Q 7: What does "Qiyaam" mean?
A. Qiyaam means to stand upright in prayer. However, the minimum standing posture is that one should not bend so much that his hands (if let them go) reach the knees.

Q 8: How much Qiyaam is obligatory and in which prayer?
A. Qiyaam is obligatory in Fard and Wajib prayer and also in Sunnats of Fajr prayer. All about Qiyaam hinges on Qiraa-at (recitation from the Holy Qur-aan) in prayer. If Qiraa-at in prayer is

Fard (obligatory) then it is Fard, if Qiraa-at is Wajib (essential) it is Waajib and so long as Qiraa-at is Sunnat then Qiyaam is also Sunnat.

Q 9: What should one do if he can not stand in prayer?
A. Qiyaam is obligatory in Fard prayer. Therefore one should do his utmost to stand in prayer. For example, he may take support of wall, stick or servant and observe Qiyaam at least to such an extent that he could say Allah-o-Akbar and then sit. If it is also impossible due to serious illness or fatal wound then he is compelled to offer prayer sitting. However, Qiyaam is not obligatory in Nafil prayer.

Q10: Can Fard prayer be offered in boat and train in sitting posture?
A. One can offer prayer in boat sitting if he feels giddy in standing posture or he can not disembark from the boat for prayer, but in train that is in motion, Fard, Wajib and Sunnat prayers can not be offered. One should offer prayer in train when it stops. However, in case the appointed time of prayer is about to run out then one should offer in the train in motion but repeat it on the first feasible opportunity.

Q11: What does Qiraa-at mean?
A. Qiraa-at means recitation from the Holy Qur-aan.
During Qiraa-at each and every word must be uttered clearly and distinctly. Recitation from the Holy Qur-aan should be in low pitch but not so low that one could not listen to his own voice, otherwise prayer will not be valid.

Q12: What injunction is there about Qiraa-at in prayer?
A. Recitation of (at least) one Qur-aanic verse in two Rakahs of Fard and in every Rakah of Witr and Nafil is obligatory (Fard) upon Imaam and Muqtadi (he who offers prayer by himself). Recitation of Surah Faatehah and one small Surah (Qur-aanic chapter) or three small verses or one or two verses which is/are equal to three small verses in length are Wajib (essential) in the first two Rakahs of Fard and in every Rakah of Nafil and Witr. Muqtadi (follower) should not make Qiraa-at in Jama'at (congregation). Imaam's Qiraa-at is enough for him.

Q13: Is recitation of Surah Faatehah Waj ib in every Rakah of every prayer?
A. Surah Faateha is Wajib in every Rakah of every prayer irrespective of Wajib, Sunnat, Nafil and Fard prayer except the third and fourth Rakahs of Fard prayer. Recitation of Surah Faateh in the said two Rakahs of Fard prayer is optional. Prayer will be in order if one recites Subhaan Allah or keeps silence (which must not be done) in lieu of Surah Fateha in these Rakahs. However, it is commendable to recite Surah Faatehah.

Q14: How many Qur-aanic chapters or verses should a Muslim commit to his memory?
A. It is obligatory (Fard) upon every Muslim to commit at least one Qur-aanic verse to his memory and commitment of Surah Fateha and another small chapter or three small verses or one big verse to memory is Wajib for every Muslim. Besides, it is incumbent upon every male and female believer to have knowledge of the basic religious matters.

Q15: In which prayers is Qiraa-at Wajib aloud?
A. Aloud recitation from the Holy Qur-aan i.e. Qiraa-at in Fajr (obligatory prayer), first two Rakahs of Maghrib and 'Ishaa, Jumau'ah and Eids' prayers and Taraawih and Witr prayers in the holy month of Ramadaan is Wajib (essential). It is called Salaat-ul-Jahr. The voice of Imaam in Salaat-ul-Jahr should be so loud that it could be heard at least in the first row of Jama'at.

Q16: In which prayers should Qiraa-at be in soft voice?
A. Qiraa-at in soft voice in the third Rakah of Maghrib, third and fourth Rakahs of Isha and in all four Rakahs of Zuhr and Asr prayers is Wajib. Similarly, Qiraa-at in Nafil prayers in day time should be at low pitch. However, one can, if wishes, recite Qur-aanic chapter or verses loudly in Nafil prayers at night. Soft voice should not be so low that one could not hear his own voice otherwise prayer will not be in order.

Q17: What are called those prayers in which Qiraa-at is made loudly?
A. Prayers in which Qiraa-at is done aloud are called "Salaat-ul-Jahr" and those in which Qiraa-at is made in soft voice are called "Salaat-ul-Sirr".

Q18: Should one who offers prayers by himself make Qiraa-at aloud in Salaat-ul-Jahr?
A. It is optional for individual (he who offers prayer by himself) to recite Qur-aanic chapter or verses loudly or in soft voice in Salaat-ul-Jahr, but it is better to make aloud Qiraa-at. However, Qiraa-at at low pitch is Wajib in missed (Qaza, Qada) prayers.

Q19: What is the minimum posture of Rukoo?
A. The minimum posture of Rukoo is that the hands should reach the knees when one bends and full bowing posture is that one's back should be straight.

Q20: What is "Masnoon" (accepted) method of Rukoo?
A. In Rukoo one should grasp his knees with the hands and the fingers are spread well on the knees; hands (elbows) should be aloof from the rips and belly and the back and head should be so straight in level that the water does not brim over if a bowl full of water is placed on the back.

Q21: How should a hunch-backed man perform Rukoo?
A. A man whose hunch has bent his back to the extent of "Rukoo posture" should perform Rukoo with the gesture of his head. So is the case with the old man whose back has become bend due to old age. He should also do Rukoo gesturing with his head.

Q22: What is Sajdah?
A. Placing the forehead firmly on the ground is called Sajdah.
Placing the inside(s) of respective one toe of both the feet on the ground is an important condition of Sajdah, of three toes is Wajib and of all the ten toes is Sunnah.

Q23: Is only one Sajdah obligatory in a Rakah or another too?
A. Two Sujood (singular: Sajdah) are obligatory in every Rakah.

Q24: Will Sajdah be lawful if made only on the nose or only on the forehead?
A. One can observe Sajdah by placing only his nose on the ground if he can not touch his forehead with the ground due to some distress. However, the nose should be placed so firmly on the ground that its bone touches the ground. The observance of Sajdah only on the nose without any cogent reason renders prayer void and it is Makrooh to make Sajdah only on the forehead if one has no difficulty in placing his nose on the ground.

Q25: What should one do if his forehead and nose are wounded?
A. He whose forehead and nose are wounded should observe Sajdah by gesture.

Q26: How long should one pause between two prostrations?
A. After having performed the first Sajdah one should sit erect well and then perform the second Sajdah. A pause (sitting erect well) between two prostrations is Wajib.

Q27: Will prayer be valid or not if Sajdah is made on a soft thing?
A. Observance of Sajdah on any soft thing like grass, cotton carpet etc. is lawful provided the forehead is pressed thereon to the hilt otherwise not. Similarly the nose should also be pressed to the extent of its bone; otherwise prayer will have to be repeated.

Q28: Will prayer be in order if one is at a low place but prostrates on a raised place?
A. Prayer will not be in order if the place on which he prostrates is twelve fingers higher than the place under his feet. Otherwise prayer will be valid.

Q29: How long one should sit in Qa'ada-e-Akheera?
A. It is Fard to sit in Qa'ada-e-Akheera (last sitting posture in prayer) so long that one could recite complete "Attahyaat" (Tashah-hud) up to "wa Rasoolu".

Q30: What does "Khurooj-e-Bisun'ihee" mean?
A. To end the prayer with intent after having completed all recitations in "Qa'ada-e-Akheera" is called "Khurooj-e-Bisun'ihee". One must say "Assalaam-o-Alaikum wa Ramatullah" otherwise the prayer will have to be repeated.

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ESSENTIAL, SUNNAT & COMMENDABLE ACTS OF PRAYER?

Q 1: What does "Wajibaat" of prayer mean?
A. Wajibaat is plural of Wajib (essential act). Essential acts of prayer have to be observed necessarily. Sajdah Sahv (prostration for forgetfulness) will make up for any Wajib left out by mistake. However, prayer will have to be repeated in case one does not observe Sajdah Sahv despite having left out any Wajib by mistake or leaves any Wajib deliberately.

Q 2: How many Wajibaat are there in prayer?
A. There are twenty-six essential acts of prayer:
1. To say "Allah-o-Akbar" in Takbeer-e-Tahreema.
2. To recite Al-Hamd Sharif i.e.Surah Faatehah.
3. To recite one small Surah (Qur-aanic chapter) or one big Qur-aanic verse or three small verses after Surah Faateha in the first two Rakahs of Fard prayer and in every Rakah of Wajib, Sunnat and Nafil prayers.
4. To determine the first two Rakahs of Fard prayer for Qiraa-at.
5. To recite Al-Hamd Shareef before any Surah.
6. To observe Rukoo immediately after completing Qiraa-at.
7. To follow the first Sajdah by the second Sajdah i.e. to make two prostrations in succession.
8. To stay in Rukoo, Sujood, Qaumah, Qa'adah (pl. Qu'ood) and Jalsah for a span in which one could say Subhaan Allah with ease.
9. To stand erect in Qaumah (after performance of Rukoo).
10. To sit in "Jalsah" (between two prostrations).
11. To sit in "Qa'ada-e-Ulaa" (first sitting posture) in three and four Rakahs' prayer (irrespective of Nafil) for such a time that one could recite Tashah'hud.
12. To recite complete Tashah-hud in both the Qu'ood (Qa'ada-e-Ulaa and Qa'ada-e-Akheerah).
13. To say "Assalaam-o-Alaiekum wa Rahmatul Laah" twice.
14. To recite Du'aa-e-Qunoot and say Takbeer-e-Qunoot in Witr prayer.
15. To utter six Takbeers of Eid-ul-Fitr and Eid-ul-Adha (Azha) respectively (three at the outset of prayer and the remaining three in the second Rakah before going into Rukoo) in the words of "Allah-o-Akbar".
16. Aloud recitation from the Holy Qur-aan (Qiraa-at) by Imaam in Salaat-ul-Jahr i.e. Fajr, Maghrib, Isha, Jumu'ah, both Eid prayers and Taraawih and Witr prayers in Ramadaan and Qiraa-at in low voice by Imaam in Salaat-ul-Sirr i.e. Zuhr and Asr prayers.
17. Muqtadi should follow Imaam silently in Jama'at i.e. not to do Qiraa-at.
18. To follow Imaam in all Wajibat (essential acts) except the Qiraa-at.
19. To observe Sajdah on reciting the verse of prostration.
20. To observe Sajdah Sahv on any "Sahv" (omission, forgetfulness) in prayer.
21. To observe every Wajib and Fard at their respective appointed places.
22. To observe Rukoo only once in every Rakah.
23. To observe two Sujood (prostrations) in every Rakah.
24. To recite nothing after recitation of Tashah'hud in Qa'ada-e-Ulaa of Fard, Witr and Sunnat-e-Muakkadah prayers.
25. Not to observe Qa'adah before completing two Rakahs and not to observe Qa'adah after third Rakah in four Rakahs' prayer.
26. Not to delay the observance of "Faraid" (obligatory acts) and Wajibaat (essential acts) in succession for a span in which one could recite Tasbih (Subhaan Allah) thrice.

Q 3: What does Sunan-us-Salaat mean?
A. Sunan is plural of Sunnah. Sunan-us-Salaat means those things and acts which were practised by the Holy Prophet (may Allah's choicest blessings & peace be upon him) in prayer. Their importance is not like that of Fard and Wajib. Therefore, Sajdah Sahv is not observed if any Sunnah is left out by mistake. However to leave any Sunnat act deliberately is very bad and to treat it with contempt is a worst sin nay infidelity.

Q 4: How many Sunan are there in prayer?
A. There are thirty Sunan in prayer:
(1). To raise the hands for Takbeer-e-Tahreema. (2). To keep the fingers of the hands in their natural condition i.e. open and the palms must face the Qiblahh.(3). Not to lower the head while saying Takbeer. (4). To utter Takbeer before raising the hands. Similarly recite Takbeer-e-Qunoot and Takbeers in Eids' prayers after having lifted the hands upto the ears. It is no Sunnah to raise hands on any occasion in prayer besides these ones. (5).Aloud utterance of "Al-Laahu Akbar", "Sami Allahu Liman Hamidah", Salaam and other Takbeers by Imaam. (6). To fold the hands below the navel immediately after saying Takbeer. (7). To recite Sana i.e. Subhaana-kallaa-humma.... (8). To recite Ta'awuz i.e. Aa'oozu-Billahi.... (9). To say "Aameen" at the end of Surah Faatehah. (10). To utter all these glorifications in low voice. (11). To recite only Surah Faatehah in the second two Rakahs of Fard prayer. (12). To say Allah-o-Akbar while going into Rukoo. (13).To utter Subhaana Rabbi-yal Azeem at least thrice in Rukoo. (14). To hold fast to the knees with the fingers well-spread thereon in Rukoo. (15). While rising from Rukoo, Imaam should say Tasmee i.e. Sami Allahu- liman-Hamida and Muqtadi(follower) should say Tahmeed i.e. Rabbanaa-Lakal-Hamd. Individual (he who offers prayer by himself) should say both Tasmee and Tahmeed. (16). To keep the head and back at level with each other in Rukoo. (17). To say Allah-o-Akbar while going into Sajdah and rising from it. (18). To place first the knees then the palms of the hands followed by nose and the forehead on the ground while performing Sajdah and to raise first the forehead then the nose followed by the hands and the knees while rising from Sajdah. (19). To recite "Subhaana Rabbi-yal 'Alaa" at least thrice in aloof in prostration. (20). To keep the arms away from the sides, belly aloof from the thighs and elbows off the ground but not to keep the arms apart from the sides in Jama'at (congregation). (21). To sit between two prostrations like that of sitting for "Tashah-hud" i.e. to sit with one's left foot under him and the right foot standing (insides of the toes firmly placed on the ground) and the hands rest on the thighs. (22). To keep the fingers of the hands joined up (pointing towards the Qiblah) and the insides of all the ten toes of the feet firmly placed on the ground facing the Qiblah during prostrations. (23). To sit on the left foot (spreading it on the ground) with the right foot standing on the insides of the toes which should face the Qiblah and keep the hands on the thighs near the knees after having completed two prostrations of the second Rakah.(24).To indicate on the recitation of Kalimah-e-Shahaadat in Qa'adah i.e. to raise the forefinger of the right hand on the word "La" (coupling the middle finger with the thumb and the ring and little fingers are bent towards the palm and lower it on reaching the word "Ilia" and then let all the fingers free to rest on the thigh. (25). To recite Durood Shareef(invocation of Allah's blessings on the Holy Prophet) after having recited Tashah-hud in the second Qa'adah (Qa'ada-e-Akheera). Recitation of Durood Sharif in the first Qa'adah of Nafil prayer is commendable. (26). To make Dua(supplication) in Arabic for oneself, parents, Muslim teachers and for all Muslims after having recited Durood Sharif. (27). To say Salaam turning the face first towards the right side and then to the left. (28). To say "Assalaam-o-Alaiekum wa Rahmatul Laah" twice. (29). To intend "Salaam" for the worshipping believers, Kiraaman Kaati-been and those angels who are posted for one's protection on each side.

Q 5: What are "Mustahbaat" in prayer?

A. Desirable acts which beautify and perfect the performance of Salaat are called "Mustahbaat singular Mustahab" like: (1). To focus the look on the spot of prostration during Qiyaam, on the insteps of the feet during Rukoo, in the lap during Qa'adah and Jalsah, on the point of the nose during prostration and on the shoulders while saying Salaam. (2). To restrain yawning by pressing the lower lip under the upper teeth and even then it is not controlled, put the back of the right hand over the mouth during Qiyaam and in other conditions use the left hand for the purpose. The best way to resist yawning is that the believer should recall in his heart that all the Prophets were "protected" from yawning, it will immediately vanish. (3). Not to cough noisily. (4). Man should take his hands out if wrapped up in sheet of cloth, for Takbeer-e-Tahreema. (5). All Muqtadies (followers) and Imaam should stand for prayer on "Haieyaa 'Alal Falaah". It is against Sunnah to stand for Iqaamah before it is uttered or is not uttered until Imaam reaches his "Musallaa"(the place where from the Imaam leads prayer). (6). To keep the feet four toes apart during Qiyaam. (7). Muqtadi should begin his prayer following the Imaam i.e. should not precede the Imaam.

Q 6: Which things are Sunnat for women in prayer?

A. Ten things are Sunnat for women in prayer: (1). To lift her hands upto the shoulders for Takbeer-e-Tahreema.(2). To keep the hands in sheet of cloth in which she is wrapped-up while uttering Takbeer-e-Tahreema. (3). To place the palm of the left hand on the chest under the breast and put the palm of the right hand on the back of the left's palm.(4). Not to grasp but simply place the hands on the knees without opening up the fingers during Rukoo. (5). To bow only to an such extent that the hands reach the knees in Rukoo. (6). Bend her knees unlike man. (7). To observe Sajdah in close manner i.e. to join the arms with the sides, the belly with the thighs, the thighs with the calves and shins with the ground. (8). To spread out both the hands on the ground during prostration. (9). To sit on the left haunch jutting out her feet to the right side in Qa'adah. (10). To keep the fingers of the hands joined up in Qa'adah and Jalsah.

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"MASNOON" (ACCEPTED) MODE OF OFFERING PRAYER

The mode of offering prayer is that the believer should, in the state of ablution, stand upright facing the Qiblahh with a gap of four toes between his feet and express intention (in the heart and by the tongue as well) for whichever prayer he has to offer. He should raise his hands upto the ears in such a way that the palms face the Qiblahh and that the fingers remain in their normal condition (neither separated nor close together) and then bring them down after the thumbs have touched the lobes, while saying Takbeer-e-Tahreema i.e. Al-Laahu Akbar (Allah is the Most Great) and put them below his navel. The right hand should be placed on the wrist of the left hand with the thumb and the little finger encircling the wrist and the remaining three fingers resting on it and then recite Sanaa, Ta'awuz, Tasmiyah and Al-Hamd Shareef (Surah Faateha) followed by any Surah or three verses or a verse which is equal in length to three small verses. Say "Aameen" at the end of Surah Faateha in soft voice.

Now he should perform Rukoo saying "Al-Laahu Akbar" (method): bow down and grasp the knees with the fingers well-spread thereon (neither all fingers inclusive of the thumb are joined-up nor all fingers, putting the thumb aside, are one-sided). The head should be at level with the back, neither low nor high.

In this posture, he should recite "Subhaana Rabbi-yal Azeem"(Glory be to my Nourisher, the Most Great) at least thrice and then stand erect while saying "Sami Allahu-liman Hamida"(Allah has listened to him who has praised Him). Also say "Rabbanaa Lakal-Hamd"(O' our Sustainer! All praise is due to You alone) if offering the prayer by himself.

And then observe Sajdah saying "Al-Laahu Akbar" (method):first the knees should be placed on the ground then the hands and thereafter the head be placed between the hands. The bone of the nose should touch the ground and the forehead be placed firmly. The arms should be off the sides, the belly aloof from the thighs and the thighs apart from the calves. His feet should firmly rest on the insides of all the toes on the ground facing the Qiblahh and palms of the hands should rest on the ground with the fingers pointing towards the Qiblahh.

In this state, he should recite "Subhanaa Rabbi-yal 'Aalaa" (Glory be to my Nourisher, the Most High) at least three times and then raise his head while saying "Allah-o-Akbar" followed by the hands and then sit upright with his left foot under him and the right foot standing (resting on the insides of the toes, facing the Qiblah). He should put his palms on the thighs near the knees (fingers pointing towards the Qiblah and then do second Sajdah saying "Allah-o-Akbar" on the style of the first one. After performing the second Sajdah, he should rise placing his hands on the knees (stressing on the tiptoes) and stand erect.

Now in this second Rakah, he should recite Surah Fateha preceded by Tasmiyah and followed by any Surah as he had done in the first Rakah. Thereafter, he should observe Rukoo and Sujood like those of the previous ones and sit with his left foot under him for Qa'adah in which he should recite complete Attahyaat (Tashah-hud) without omitting or adding any word and on reaching the word "Laa" he should raise his index finger (joining the middle finger with the thumb to make a circle with the little and ring fingers bent towards the palm) and lower it on uttering "Ilia" and then let all the fingers rest straight like that of the left hand.

If he has to offer more Rakahs, he should stand up and complete the remaining Rakah(s) like those of the preceding ones. In case of Fard prayer, Surah Faatehah (Al-Hamd Sharif) should not be followed by any other Surah.

Now, in the next Qa'adah (Qa'ada-e-Akheera), he should recite Durood Shareef (invocation of Allah's blessings on the Holy Prophet) after having recited Tashah-hud and then make "Maasoorah Du'aa"(authentic supplication) for example:"Allaa-humma Innee Zalamtu Nafsee Zulman Kaseeran wa Innahu Laa Yaghfiruz Zunooba Illaa Anta Faghfirlee Maghfiratam Min 'Indika warhamnee Innaka Antal Ghafoorur Raheem" (O' Allah! I have greatly oppressed my soul and that there is no forgiver except You. Therefore, You forgive my sins with Your particular blessing and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful).

This Du'aa was taught to Hadrat Abu Bakr Siddique (may Allah be pleased with him) by the Holy Prophet (may Allah's choicest blessings & peace be upon him). Or recite this: "Allaa-humma Rabbanaa Aatinaa fid-Dunyaa Hasanah, wa fil-Aakhirate Hasanah wa Qinaa 'Azaaban-Naar" (O' Allah! Grant us good in this world and the next world and protect us from the torment of Hell). And then say "As-Salaamu Alaikum-wa-Rahmatul Laah" (peace be on you and the mercy of Allah) turning the face towards the right side and then towards the left.

This mode of saying prayer is meant for Imaam and individual (he who offers prayer alone) as well. However, a Muqtadi (follower) should not recite Surah Faatehah and any other Surah while following Imaam in Jama'at.

After the Fard prayer is over, the Imaam should turn himself either to the right side or to the left (right side is desirable) and even towards his Muqtadees (followers) if no Muqtadi is busy in prayer, for making Du'aa. An individual can make Du'aa at the place where he offered prayer. Imaam should not make lengthy but brief Du'aa after Zuhr, Maghrib and 'Ishaa prayers and offer Sunnat prayers as it is Makrooh (odious) to delay the offering of Sunnat prayer. One should change the place to offer Sunnat prayer.

Imaam can make lengthy Du'aa after Fajr and Asr prayers, but he must care about his Muqtadis.

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BEAUTIFUL SAYINGS OF THE HOLY PROPHET

The Messenger of Allah, Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) says:

1. No one of you will become a true believer unless I am dearer to him than his parents, children and all humanbeings.
2. He who has sympathy and antipathy and gives and forbids (evil deeds) only for the sake of Allah, has perfected his Eimaan(faith) indeed.
3. A man is on the faith of his friend. Therefore, he must care about the person with whom he cultivates friendship. The man is (will be) with him whom he loves.
4. The best companion is he who helps you in remembrance of Allah and reminds you when you forget Allah's glorifications.
5. By God, that person is not "believer" whose neighbours are not safe from his mischief.
6. The best family in Muslims is that one which has an orphan and he/she is loved and treated well and the worst family is that which has an orphan and he/she is mal-treated.
7. The best Jehaad (holy crusade) is to speak the truth to the face of a tyrant ruler.
8. The nation which is immersed in sins but the influential ones among them do not forbid them, then the torment of Allah is likely to overtake them all soon.
9. The elder brother has as much right over his younger as a father has over his children.
10. Three things are constructive and three are destructive:

Constructive ones are: (1). To be afraid of Allah in secret and in open. (2). To speak the truth in pleasure and displeasure. (3). To be moderate in the richness and in indigence.

Destructive ones are:(1). To follow the sensual desires. (2). To practise miserliness.(3).To be proud of oneself which is the worst of all.

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EXCELLENCES OF DUROOD SHAREEF (INVOCATION OF ALLAH'S BLESSINGS ON THE HOLY PROPHET

The Prophet of Allah, Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) said:

1. If a believer invokes Allah's blessings on me once, Allah grants him ten blessings, ten sins are remitted from him and his ten grades raised.
2. Full miser is he who hears about me (my name) but does not recite Durood Shareef.
3. Allah Almighty will command all His creatures to pray for the forgiveness of the believer who invokes most blessings on me, after his death.
4. Nearest me on the Doomsday will be that believer who invokes most blessings on me.
5. Recite Durood Shareef in great numbers because it is source of welfare and absolution for you.

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SOME GOOD SUPPLICATIONS CONCERNING WUDU

1. While rinsing the mouth: "Allaa-humma A'innee 'Alaa Zikreka wa Shukreka wa Husne 'Ibaadatik"
(O' Allah! Help me, I will remember You and be thankful to You and worship You in a good manner).
2. While sniffing up the water into nostrils: "Allaa-humma Arehnee Raa-ihatal Jannati walaa Turehnee 2 Raa-ihatan Naar"
(O' Allah! Let me have the fragrance of paradise and protect me from the stench of hell).
3. While washing the face: "Allaa-humma Baie-yid Wajhee Yauma Yabyaddu Wujuhoon wa Taswaddu Wujooh"
(O' Allah! Grace my face with light on the day [Doomsday] when some faces will be bright and some black).
4. While washing the right hand: "Allaa-humma A'tinee Kitaabee Bi-yameenee wa Haasibnee Hisaaban Yaseeraa"
(O' Allah! Give me my "sheet of actions" in the right hand [on the Doomsday] and show leniency to me in reckoning).
5. While washing the left hand: "Allaa-humma Laa Ta'tinee Kitabee Bishimaalee walaa Mieon wa-Raaa-i Zahree"
(O' Allah! Give me my "sheet of actions" neither in the left hand nor from my back.
6. While doing "Masah" of the head: "Allaa-humma Azillanee Tahta ' Arshika Yauma Laa Zilla Illaa Zillu 'Arshik"
(O' Allah! Put me under the shade of Your empyrean on the day when there will be no shade excepting the shade of Your empyrean).
7. While doing "Masah" of the ears: "Allaa-hummaj'alnee Minal Lazeena Yastame'oonal Qaula Fayattabe'oona Ahsanah"
(O' Allah! Make me of those who heed to the good point and act upon it).
8. While doing "Masah" of the neck: "Allaa-humma A'tiq Raqabatee Minan Naar"
(O' Allah! Free my neck from the fire[of hell]).
9. While washing the right foot: "Allaa-humma Sabbit Qadamee 'Alas-Siraate Yauma Tazillul Aqdaam"
(O' Allah! Make me steady on "Siraat" (narrow pathway passing over the Hell to Paradise) on which others will be trembling).
10. While washing the left foot: "Allaa-hummaj'al Zanbee Maghfooran wa Sa'yee Mashkooran wa Tijaaratee Lan Taboor"
(O' Allah! Forgive my sins bless my (good) effort with success and my business may not ruin).
11. Soon after finishing Wudu: "Allaa-hummaj'alnee Minal Muta-tah-hireen"
(O' Allah! Make me of those who have repented and of those who are purified).
12. Recite it standing and looking to the sky: "Subhaana-kal-Laahumma Wabe Hamdeka Ash-hadu Allaa Ilaaha Illaa Anta Astaghfiruka wa Atoobu Ilaiek"
(All Glory be to You, O' Allah! and I praise You. I bear witness that there is no god but You alone. I seek Your forgiveness and repent to You).

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ISLAMIC BELIEFS

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ISLAAMIC BELIEFS

PERSON & ATTRIBUTES OF ALLAH

Q 1. Who is the Creator, Controller, Maintainer and Owner of the whole world?
A. He is One Allah. He alone is the Supreme Creator of everything irrespective of mankind (all creatures) and their actions. He alone controls the whole universe and causes the evolution and transformation of His creatures from one condition into other thereby to develop them to the perfection. He creates actions (to be done till the end of time) with His Wisdom and Command. He is the Owner of the earth and the sky. We are His mere servants. Our entity and everything belongs to Him. All these wonders and phenomena of the earth and the sky which defy human attainment and science are self-proofs of the fact that all these things have neither come into being by themselves nor can sustain unless created and sustained by the All-powerful Creator and Sustainer Who can be none but Allah alone, the Unique, the Subduer, the Lord of Majesty and Bounty.

Q 2. What does Allah mean?
A. Allah is the proper and personal name of God Who is Eternal, Self-existent and embodies all attributes of goodness, glory and perfection and is free from all blemishes.

Q 3. What does "Sifaat-e-Kamaaliah" mean?
A. Allah Almighty is Self-existent. His Person possesses all excellences, best attributes and perfection and is beyond all blames, shortcomings and weakness. Such great attributes, Allah Almighty is possessed of, are called "Sifaat-e-Kamaaliah".

Q 4. How many "Sifaat-e- Kamaaliah" are there?
A. Allah Almighty is the perfect embodiment of innumerable attributes and excellences. Of which nine are the most prominent. However, the remaining attributes belong to these nine ones directly or indirectly: (1). "Hayaat" (Self-Existence, Eternity), (2). "Qudrat" (Omnipotence, All-powerfulness), (3). "Iraadah-o-Mashi-yat"(the will to do what He wills), (4). 'Ilm (Omniscience, All-knowledge), (5). "Samta"(All-hearing), (6). "Basar"(All-seeing), (7). "Kalaam" (Speech,Word), (8). "Takveen-o-Takhleeq" (Creativeness) and (9). "Razzaaqi-yat" (Provision of subsistence, food).

Q 5. What does "Hayaat" mean?
A. "Hayaat" means "Haiee" (Eternally living). He is not only Himself living but also infuses life into all things (creatures) and makes them survive and then annihilate them when He wills.

Q 6. What does the attribute "Qudrat" mean?
A. "Qudrat" means "Qadeer" (Omnipotent, All powerful). Allah Almighty is Omnipotent and is All-able to do what He wills. Nothing is out of His control and beyond His Power. He can create a (living) thing out of nothing and destroy a living into nothing. He may crown a beggar and dethrone a king throwing him in ignominy. He may evolve or create a particular effect in a thing when He wills and may strip a thing of its effect or replace with any other efficacy or potency.

Q 7. Does Allah also have the command of lie?
A. Allah Almighty is free from every sort of defect and imperfection like lie, fraud, dishonesty, tyranny, ignorance, shameful acts etc. He is beyond and high above all blemishes. To say or consider that Allah Almighty has also the command of lie is the worst sin and denial of Allah's perfection in every respect. Lie is such an abhorring act that nobody wants it to be attributed to him even a sweeper and "Chamaar" (the lowest caste Hindu).

No Muslim can think so about his Creator (Allah) even a Jew and Christian can not brook such nonsense about their God. He who attributes such an abomination to Allah is worse than a Jew and Christian.

Q 8. What does "Iraadah-o-Mashi-yat" mean?
A. Allah Almighty is possessed of the attribute of "will and intention". Nothing can happen unless He wills and intends. He creates and develops each and every thing with His intention and will. His no action or creation is unintentional. What has happened or is happening or will happen is all with His eternal will. Nothing is binding on Him nor anyone can question His authority. He is All-independent and Supreme Sovereign to do or to command what He wills.

Q 9. What does the attribute of 'Ilm mean?
A. 'Ilm means 'Aleem (Omniscience, All-knowing). Allah Almighty embodies the attributes of "Omniscience". His knowledge is eternal and infinite which encompasses each and every thing. He has the eternal knowledge of what has come to pass or is comming to pass or will come to pass. Things change but there is no change in His eternal knowledge. Nothing is concealed from His vision even the tiniest particle of dust. He sees all hidden and open and visible and invisible things alike. Self-Omniscience is His trait.

Q10. What is meant by the attribute of "Sam'a-o-Basar"?
A. Allah Almighty is Samee' (the All-hearing) and "Baseer" (the All-seeing) which means that "Sam'a" and "Basar" are His attributes. He hears sound even at the lowest pitch and sees the most thin and tiniest thing which can not be seen even by the microscope.

Q11. What does the attribute "Kalaam" mean?
A. The attribute "Kalaam" means Allah Almighty has the command of speech. He speaks to His Prophets when He wills without the aid of tongue as He hears and sees sans the ears and eyes since these things are limbs and parts of the body and Allah Almighty is Pure and free from such things. His "Kalaam" does not need sound or voice and is eternal like His other attributes. All the Divine books and the Holy Qur-aan which we read and write are also eternal. Our reading (recitation), writing, hearing and committing the Holy Qur-aan to memory is "Haadis"(created act) and what we have read (recited), written, heard and committed to memory is "Qadeem"(eternal).

Q12. What are these afore-mentioned seven attributes called?
A. "Hayaat" (Life, Self-existence), "Qudrat" (Omnipotence), "Sam'a" (the All-hearing), "Basar" (the All-seeing),' Ilm (Omniscience), "Iraadah"(the Will) and "Kalaam" (Speech, Word) are the Self-attributes of Allah.

Q13. What does "Takveen-o-Takhleeq" mean?
A. "Takveen-o-Takhleeq" means creation of all the worlds. Allah Almighty is the Supreme Creator Who has created all the universes and will create what He wills. Each and every thing is

His creature like "Arb'a ' Anaasir" (the four elements - fire, water, air and the earth of which the world and men are composed) and even the tiniest particle of dust. He is neither incapable of nor He needs anyone's help for creation. If He wills to create anything He simply says "Kun" (be) and that immediately comes into being. All men and their words and actions are His creation. The attributes of causing death, life, health, sickness, richness, poverty etc. which concern the mankind and other creatures are called extra,additional attributes or attributes of actions. These sub-attributes are subject to "Sifaat-e-Takveen"(the attributes of creativeness).

Q14. What is meant by "Sifat-e-Razzaaqi-yat"?
A. "Sifat-e-Razzaqi-yat" means Allah Almighty is "Razzaaq" (Provider of Subsistence,food). He provides subsistence to all His creatures irrespective of the smallest and the biggest one. He alone brings up His creatures, sustains the whole world and develops and evolves each and every thing to the full bloom.
He is the Sovereign Lord and Cherisher of all the worlds and the Real Provider of Subsistence. The angels are a mere means of the Divine system to this effect.

Q15. What are "Sifaat-e-Sulbi-yah"?
A. "Sifaat-e-Sulbi-yah" are those from which Allah Almighty is Pure and free like: He is not ignorant, powerless, incapable, blind, deaf, dumb, tyrant, He has no figure, He is free from time and space, direction, movement, changes, eating, drinking and all human needs and activities. He is also Pure and high above any sort of assimilation, affiliation and alliance like ice which on being put into the water becomes water. He has no father, no son, no wife nor His ilk(s).

Q16. Is "Deedar" (sight) of Allah possible or not?
A. Allah's "Deedar" (sight) in the mortal world is an exclusive privilege for His Beloved Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) and in the next world every "Sunni Muslim" (true believer) will be graced with Allah's Sight which is the greatest blessing in paradise.

As for Allah's Deedar (Sight) in dream and through the eyes of heart, the Prophets even saints have been honoured with.

Hadrat Imam-e-A'zam Abu Haneefah (may Allah be pleased with him) was blessed with Allah's Sight a hundred times.

May Allah Almighty also grace us with the greatest blessing - Aameen.

Q17. Does Allah Almighty need any cause or interest for His doings?
A. Each and every action of Allah Almighty carries numerous "Hikmah" (hidden causes,uses,blessings and favours) which are known only to Him. His doings need no cause or interest i.e. are not intended to be useful to Him. His created things are causes for one another.

The eye sees, the ear hears, the fire burns and the water quenches thirst, but He can change function and effect of these things if He wills like the eye may begin to hear, the ear to see, the water to burn and fire to quench thirst and if He does not will no one even millions of people can not see mountain in the broad day-light and a raging fire can not burn a straw. How dreadful fire was that in which Prophet Abraham (peace be upon him) was thrown by infidels but it was turned into a heavenly garden for him. Allah Almighty said (addressing to the fire): O' fire! be you cool and safety for Abraham.

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BELIEFS CONCERNING THE PROPHETHOOD

Q 1. What wisdom is there in the descent of the Prophets?
A. There is a great wisdom and blessing in the descent of the Prophets. Through the Prophets and Messengers, Allah Almighty has informed His creatures (mankind) about the works which please or displease Him. It is a fact that nobody can know the correct ideas of the other until he is informed by the latter so how the mankind could have known the pleasure and displeasure of Allah Almighty without being told by His Prophets and Messengers. Nobody could have known about the torment and reward, the world hereafter, the correct mode of worship and the fundamentals, pre-requisites and manners of worship etc. what to talk of an access to Him or understanding His Self and Attributes.
The Prophets and Messengers who are chosen servants of Allah Almighty are intermediary between Him and His servants (mankind). They were created and sent down by Him to guide and invite the mankind towards Him, so that no humanbeing could make any excuse on the Doomsday that he was not given His message.
Those who follow and obey Allah's Prophets are the blessed ones and those who oppose them are the accursed.

Q 2. Can the mind alone guide humanbeing or not?
A. Had Allah Almighty left us at the mercy of our mind then we would not have fully attained to the path of blessing and salvation. We have examples of intellectuals and thinkers before us who have no concurrence and consensus on even a simple point despite possessing expertise in their respective field of activity.
It is, therefore, established that the mind alone could not have helped man to correctly know about the spirituAlity, invisible world and the next world and it were only the Prophets who led him to the path of blessing and salvation.

Q 3. All the Prophets were humanbeing. What was the divine wisdom therein?
A. It is also a great wisdom and blessing of Allah Almighty that He chose all the Apostles, Messengers and Prophets from amongst the humanbeings. If He had sent the Prophets from amongst the angels or other creature they would not have understood human nature, psyche, failings and nor they had any affection for us as a man has for his fellow-beings. We also had no inclination towards him and could not follow him too.

Q 4. What is "Wahee"?
A. The literal meaning of "Wahee" is "instillment of a point in the heart" and according to Shari'ahh "Wahee" means Divine revelation to the Prophets for the guidance of mankind. It is a Divine practice that Allah Almighty does not directly speak to His servants (humanbeings) and for this purpose He has created His chosen servants (Prophets) to whom He reveals His commands and then these Prophets teach and inform His servants about the good and bad.

Q 5. How many ways of the revelation of "Wahee" are there?
A. There are four ways of the revelation of "Wahee" to the Prophets:
1. To hear any Divine voice.
2. To have any point spontaneously instilled in the heart.
3. To have the true dreams. Whatever is shown or told to the Prophet in dream is undoubtedly true.

4. Communication of the Divine message through angel in the guise of humanbeing.

Q 6. What does "Ilhaam" mean?
A. Sometime Allah's saint (Walee) is divinely inspired either in the waking or in dream which is called "Ilhaam" (divine inspiration).

Q 7. What is "Wahee Shaitaani"?
A. Inculcation of some evil things in the hearts of his accomplices like sorcerers, wizards, unbelievers and "Faasiq" (wicked, transgressors) by devil, the outcast, are literally called "Wahee Shaitaani" (devilish prompting).
These wicked souls teach one another how to inveigle and drag people into the mire of disbelief, sins and in their devilish activities. However, the pious servants of Allah are not prone to their inveiglings who immediately recite "Laa-haul" i.e. "Laa haula walaa Quwwata Illaa Billaa-hil 'Alee-yil 'Azeem" (there is no power in me to save myself from sin and I have no power to do good but with the help of Allah, the Most High, the Most Great) on facing any devilish onslaught and busy themselves in good deeds.

Q 8. How many Prophets did Allah Almighty send?
A. A particular number about the descent of the Prophets should not be fixed or determined as there are varied traditions to this effect. Besides, there is a great apprehension of denial of the Prophethood of any Prophet or inclusion of any non-prophet into the fold of Prophethood due to fixation or determination of a specific total number of the Prophets, which is infidelity. That's why we must believe in all the Prophets of Allah sans any fixation of total number.

Q 9. Were the Prophets sent for every state and every nation?
A. It is proved by the Holy Qur-aan that Allah Almighty has sent His Prophets to every state and every nation who invited them to the true faith and commanded them to worship Allah alone so that infidels and deniers could not claim that no Prophet had communicated them the true faith. The Communicator of Allah's commands (faith) to His servants may either be Prophet or his vice regents i.e. 'Ulama (religious scholars).

Q10. Can we call "Raam" and "Kirshan" whom Hindus believe Prophet or not?
A. We believed (in detail) in those Prophets about whom Allah Almighty and His Prophet have informed us or about whose names and lives the Holy Qur-aan and the Prophet's traditions (Ahaadees) have told us in detail and in the remaining other Prophets of Allah we believed in brief. It is not essential for us to unnecessarily search out whether such and such was the prophet or not.

There is no mention of Raam and Kirshan in the Holy Qur-aan and Ahaadees and also we have no proof whether they were really some persons or are only the figment of Hindus' imagination. If it is, for the sake of argument, accepted that there is some mention of them in Hindus' books then we will also have to accept that the said books also speak of their sinfulness, impiety, bad character and debauchery. Hence, they can not be prophets because the Prophets are innocent and impeccable and they are free from sins on being looked after and taught by Allah Almighty Himself.

Briefly, we can not determine about anybody's prophethood unless and until proved by the Holy Qur-aan and Ahaadees.

Q 11. Do Allah's Prophets have 'Ilm-e-Ghaib (the knowledge of the unseen)?

A. Undoubtedly, Allah Almighty has endowed His Prophets with the knowledge of unseen. Each and everything in the heavens and on the earth is in their knowledge. This knowledge of unseen is not their own but a divine gift to them. "Nabi" (Prophet) means the communicator of "Ghaib" (the news and knowledge of unseen). The communication of the news of unseen like Paradise, Hell, Doomsday, torment and reward etc. which are beyond human agency and reason, is the demand of the exalted status of Prophet. Some saints had/have also Ilm-e-Ghaib which Allah Almighty grant(ed) to them through the Prophet whose Ummah (community) they belong(ed) to.

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THE CHIEF OF ALL THE WORLDS

Q 1. Who is the best of all creatures of Allah?
A. Our Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is the best, highest and most prominent of all creatures of Allah since Allah Almighty has concentrated all excellences and miracles in the Holy Prophet which he had granted individually to His other Prophets. Allah Almighty has also gifted him some exclusive excellences in which no Prophet has any share. What excellences and miracles all the Prophets got were, in fact, given to them through the agency of Allah's Beloved Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon
him). Nobody is similar to the Holy Prophet in any way and if anyone likens anyone to him in any attribute is surely a misguided and may be an infidel.

Q 2. Please summarise the excellences and greatness of the Holy Prophet?
A. 1. Allah Almighty has conferred upon him the exclusive title of "His Beloved (Darling)". All creatures seek Allah's pleasure but Allah Almighty seeks the pleasure of His Darling Elect.
2. All creatures (the past, present & future) even Prophet Abraham, Khaleelul Laah (Allah's friend) are indebted to him.
3. "Shafa'at-e-Kubraa" (a particular authority of intercession) on the Doomsday is one of his excellences.
4 .Love for the Holy Prophet is the pivot of Islaamic faith, nay, the Prophet's love is the real Eimaan (Islaamic faith).
5. Obedience to the Holy Prophet is, indeed, obedience to Allah Almighty. No one can obey Allah unless and until he follows the Holy Prophet.
6. To respect, revere and hold the Holy Prophet in the highest esteem is one of the fundamentals of Islaam and is obligatory upon every believer.
7. The respect and reverence of the Holy Prophet is as much obligatory today as it was in his (apparent) lifetime.
8. Looking down on any word, deed or action or condition of the Holy Prophet and disregarding any Sunnah intentionally is infidelity.
9. The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is the "absolute viceregent" of Allah Almighty. All the worlds and universes are under his administrative control where his orders are executed without anybody's interference.
10. Allah Almighty has provided him with all things even the keys of heavens and hell have been given to him. Bounties, favours, subsistence etc. are distributed among Allah's creatures through his agency.
11. He has the executing authority of the commands of Shari'ah with the power of declaring anything "Haraam" (unlawful) or "Halaal" (lawful) and he can grant concession even in obligatory acts.
12. He was the first to be honoured with the Prophethood. Allah Almighty took covenant from all Apostles, Messengers and Prophets (to be sent to the world) that they would believe in him and help him and that on this condition they were installed in the exalted offices of the Prophethood.
13. The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is also the Prophet of all the Prophets. They were all his Ummati (followers) and acted as his (Holy Prophet's) viceregent during their respective tenure of Prophethood.

14. Allah Almighty has made him "manifestation" of His Ownself and then illumined all the worlds with his "Noor" (light). Thus the Holy Prophet is present everywhere.

Q3. What were the manners and habits of the Holy Prophet?
A. The impeccable life of the Holy Prophet is the best model for every individual and folk. His manners and habits are glittering pearls.

The brief description of his exalted person is that he had pleasing countenance, he was affable, taciturn, he extensively remembered Allah, he was sick of shameful acts and frivolities, never abused or cursed anybody, loved and helped indigent and poor people, did not look down on any beggar and did not consider any king bad on account of his kingship, did not differentiate between slave and master and Negro and Turkish, was hospitable even to the prisoners of war, he welcomed even his arch enemies, never stretched out his feet while sitting in gathering, always anticipated in greeting (Salaam) and extended his (blessed) hands for handshake, did not interject anyone's talk, cut short his Nafl (voluntary prayer) if any needy approached him and would resume the prayer after meeting his need, took the trouble to do his own work but did not ask anybody for it because of shyness, sat on the ground sans any bedding or carpet, did not hesitate to do domestic chores, stitched his cloths, dust the house, milked goats, helped the servant in his work and also ate food with him, bought things from market himself and savoured whatever (lawful) food was put before him. The Holy Prophet was very kind to his family members and servants and merciful to everyone. He did not expect anything from others. He held his head low in humility. One would get awed if came across him but would be enamoured of him if enjoyed his company even for a while. He was the most brave, fearless and generous. He would immediately meet the need made by any needy. He was the most tender hearted, sober and so modest that he did not gaze at anybody. He neither lost his temper nor avenged personal matters but would anger if any command of Allah was defied and in such state nobody could have faced him. The Holy Prophet kept remembering Allah profusely and shunned frivolities. He liked fragrance and disliked stench. He respected the scholars. Sometimes he talked light heartedly but in a dignified way. Hadrat' Aishaah Siddiqa (may Allah be pleased with her) has said that "Khulq" (manners,disposition) of the Holy Prophet was the Glorious Qur-aan i.e. the Holy Prophet liked and disliked what the Holy Qur-aan liked and disliked.

Q 4. How many miracles did the Holy Prophet perform?
A. The miracles which took place at the hands of the Holy Prophet are numerous and superior to those of all other Prophets like his excellences and greatness over them. The Holy Prophet is a splendid agglomeration of the qualities, excellences and miracles that were individually found in other Prophets.

The descended Sun rose again on his command, the moon split into two when he made a sign with his (blessed) finger, the water gushed forth from his fingers, he fed a large party from a little food to their fill, a little quantity of milk satisfied a large number of people, pebbles and stones recited "Tasbih" (remembrance of Allah) on his command, a dry log cried and wept in his love, trees and stones greeted and saluted him, trees rushed to his presence removing roots from beneath the ground on his call, beasts and other dreaded animals submitted and surrendered on the mention of his name, thousands of his prophesies came true which are not only proved by the Holy Qur-aan and Ahaadees but have also been acknowledged by the non-Muslims in their books. Another great miracle of the Holy Prophet is that he purified the squalid souls of the barbaric people of the Arabia infusing in them an entirely new outlook based on monotheism

(Tauheed) and righteousness (Taqva) and thus his sworn enemies became his staunch supporters and votaries.

Besides, the miracles of the other Prophets were material and perceptional ones and that too were confined to their persons and times. As against this, the Holy Qur-aan (the great miracle of the Holy Prophet) is still in the hands of believers all over the world with its original text. The Holy Qur-aan is an ever-living and ever-challenging miracle of the Holy Prophet before which all enemies and powers of the world i.e. mankind and Jinns (genies) are helpless.

Q 5. What does it mean that the Holy Prophet is "Rahmatal-lil-' Aalameen"?
A. "Rahmat" means to love, pity, sympathise, comfort, share anybody's trouble and inquire ater somebody's welfare and "Aalam" means the world i.e. all creatures of Allah Almighty. "Aaalameen" is plural of "Aalam". Thus Allah Almighty has, by declaring the Holy Prophet "Rahmatal-lil-Aalameen" (mercy for all the worlds), made it clear that the mercy of His Beloved Prophet is as much general for all as is His Divinity. The Muslim scholars say that every bounty and favour irrespective of small or big, physical or spiritual, celestial or terrestrial, visible or invisible, from the very creation of the world todate, from now to the Doomsday and from the Doomsday to eternal time was given, is given and will be given to believer or disbeliever, obedient or disobedient, angel or humanbeing, Jinn (geni) or animal but to all excepting Allah Almighty through the agency of the Holy Prophet. He is the chief viceregent of Allah and owner of all boons and bounties of the worlds as the Holy Prophet himself said: "Innamaa Anaa Qaasimoon wal Laahu M'otee" (Allah Almighty is the Provider and I am distributor). In short, the "Rahmatal-lil 'Aalameen" means that all bounties, favours and grants of Allah Almighty to His creatures are distributed through His Darling Elect Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him).

Q 6. What is the belief of Sunni Muslims about the "knowledge of the Holy Prophet"?
A. It is the consensus of all Sunni Muslims (Ahle Sunnat wal-Jama'at) that the knowledge of the Holy Prophet is as perfect as he is the most prominent and highest of all the Prophets in every respect. Allah Almighty has endowed him with the knowledge of all the worlds and opened up the vistas of "Ilm-e-Ghaib" (the knowledge of the unseen) for him which is borne out by a number of Qur-aanic verses and numerous traditions (of the Holy Prophet).

All the universes, the earth, the heavens, skies and all creatures (mankind) from the time of Prophet Adam onwards (till the Doomsday) i.e. all the past and future peoples were presented to the Holy Prophet. He beheld them all and recognises each and every man so much so that we can not recognise our own friend so well. He is Alive to the state, intention, plans and fear and apprehension of his Ummah, as he himself said that Allah Almighty has removed all veils for me so I see the world and what has to happen till the end of time as I behold my palm(of the hand). This knowledge of all the worlds and of the unseen is a bit of the knowledge which Allah Almighty has gifted to him. The profundity and extent of his knowledge is known only to the Bestower of knowledge i.e. Allah Almighty or to the Prophet himself. It must be kept in mind that "Ilm-e-Ghaib" (the knowledge of the unseen) is Allah's Own Attribute whereas the "Ilm-e-Ghaib" of the Prophets and saints is "granted gifted" one. No creature (humanbeing) can know about "the unseen" unless Allah Almighty favours him with this honour. It is absurd and against the Qur-aanic verses and traditions to say that nobody can know about "the unseen" even on being endowed with "Ilm-e-Ghaib" by Allah Almighty. "Surah Jinn" is indicative of the fact that Allah Almighty has graced His chosen Prophets with "Ilm-e-Ghaib". The Islaamic history is replete with the "prophecies" of the Prophets and fore-tellings of Allah's saints that it will rain on

such and such day or time; is foetus in mother's womb baby boy or baby girl, what will he/she do in his/her life and when and where will die etc. and all the prophecies and fore-tellings came true.

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THE TRUE CALIPHS

Q 1. Who are called "Khulfaa-e-Raashideen"?
A. Those great and pious companions who were elected Caliphs in succession after the Holy Prophet are called "Khulfaa-e-Raashideen" (the true Caliphs of the faithfuls) and their Caliphate is called "Khilaafat-e-Raashidah" (the true Caliphate). Hadrat Saiey-yidinaa Abu Bakr Siddique (may Allah be pleased with him) was the first Caliph, Hadrat Saiey-yidinaa 'Umar-e-Farooque (may Allah be pleased with him) was the second and Hadrat Saiey-yidinaa 'Usman-e-Ghani (may Allah be pleased with him) and Hadrat Moula 'Ali Murtaza (may Allah be pleased with him) were the third and fourth Caliph respectively. After Hadrat Ali, his eldest son Hadrat Imaam Hasan Mujtaba (may Allah be pleased with him) became Caliph of the faithfuls and remained in the office for about six months. His Caliphate is also included in "Khilaafat-e-Raashidah".

Q 2. How long did the "Khilaafat-e-Raashidah" last?
A. The total span of "Khilaafat-e-Raashidah" which was modelled on "Shari'ahh" i.e. in consonence with the teachings of the Holy Qur-aan and the Holy Prophet, was thirty years. It culiminated at the end of six months' Caliphate of Hadrat Saiey-yidinaa Imaam Hasan (may Allah be pleased with him). Later on, Hadrat Umar bin Abdul Aziz's Caliphate was called "Khilaafat-e-Raashidah".

During the time of proximity to the Doomsday there will be the Khilaafat-e-Raashidah of Hadrat Saiey-yidinaa Imaam Mehdi (may Allah be pleased with him).

Q 3. Who is the most prominent of "Khulfaa-e-Raashideen"?
A. Hadrat Siddique Akbar (may Allah be pleased with him) is the most prominent and highest of all creatures barring Apostles, Messengers and Prophets and next to him are Hadrat Farooque A'zam, Hadrat Usman-e-Ghani and Hadrat Moula Ali (may Allah be pleased with them) in rank respectively.

Q 4. What about that person who considers Hadrat Moula Ali superior to all "Khulfaa-e-Raashideen"?
A. He who considers Hadrat Moula Ali superior to Hadrat Saiey-yidinaa Siddique Akbar or Hadrat Saiey-yidinaa Farooque Azam (may Allah be pleased with them) is a misguided, infidel and is out from the fold of "Ahle Sunnat wal Jama'at". Hadrat Ali (may Allah be pleased with him) has said himself that any person who considers him superior to Hadrat Abu Bakr Siddique or Hadrat Umar Farooque, is denier of all companions of the Holy Prophet and warned that he would severely lash such a misguided man. Undoubtedly, Hadrat Abu Bakr Siddique (may Allah be pleased with him) is the highest of all men after the Holy Prophet and Hadrat Umar and Hadrat Usman (may Allah be pleased with them) are next to him in superiority.

Q 5. What about that one who does not acknowledge the Caliphate of Hadrat Siddique Akbar, Hadrat Faarooque Azam and Hadrat Usman-e-Ghani (may Allah be pleased with them)?
A. All companions of the Holy Prophet had complete concurrence and consensus on "Khulafaa-e-Salaasah" i.e. the Caliphates of Hadrat Abu Bakr Siddique, Hadrat Umar Farooque and Hadrat Usman-e-Ghani (may Allah be pleased with them) in succession. The whole Muslim community has been acknowledging these three great companions of the Holy Prophet as "Khaalifah" (successor, Caliph of the Holy Prophet) since the very day(s) the said companions were installed

in the office(s) successively. Even Hadrat Moula Ali, Imaam Hasan and Imaam Husain (may Allah be pleased with them) had acceded to their Caliphats and sworn allegiance to them during their respective tenure of office. They also held them in high esteem and spoke of their greatness and excellences. Any one who does not accept their Caliphats or says them usurper is, indeed, misguided and disbeliever.

The Caliphate of Hadrat Siddique Akbar (may Allah be pleased with him) is undeniably established by cogent and potent proofs. Hence, he who denies his Caliphate is, of course, out from Islaamic fold.

Q 6. Which companions of the Holy Prophet are called "Shaikhain" and "Khatanain"?
A. The first Caliph Hadrat Siddique Akbar and the second Caliph Hadrat Umar Farooque Azam (may Allah be pleased with them) are called "Shaikhain" and the third Caliph Hadrat Usman-e-Ghani and the fourth Caliph Hadrat Moula Ali (may Allah be pleased with them) are called "Khatanain". The Holy Prophet Hadrat Muhammad Mustafa (may Alllah's choicest blessings & peace be upon him) married Hadrat A'Ishaa Siddiqa (may Allah be pleased with her) daughter of Hadrat Siddique Akbar and Hadrat Hafsa (may Allah be pleased with her) daughter of Hadrat Umar Farooque Azam. This exclusive honour which the Holy Prophet conferred upon these great companions made them "Shaikh" pl. "Shaikhain" (venerable). The Holy Prophet graced Hadrat Usman-e-Ghani by giving his daughter Hadrat Ruqaieyah (may Allah be pleased with her) in marriage to him and after her death his second daughter Umm-e-Kulsoom (may Allah be pleased with her) was married to him and graced Hadrat Moula Ali by giving his "beloved daughter" Hadrat Beebee Faatemah Zohra (may Allah be pleased with her) in marriage to him. These great companions are thus called "Khatanain". "Khatan" pl. "Khatanain" means son-in-law and "Shaikh" means father-in-law. However, it must be kept in mind that to call "Shaiekhain" as fathers-in-law and "Khatanain" as sons-in-law is derogatory and strictly forbidden. Some Muslim scholars have gone to the extent of describing such words as disbelief, infidelity.

Q 7. Please explain in brief about Khulfaa-e-Raashideen?
A. 1. The first Caliph Hadrat Abu Bakr Siddique (may Allah be pleased with him).
His name is Abdullah and titles are "Siddique" (the truthful) and "Ateeque" (free from hell-fire). He was born in the Holy Makkah about two years after the birth of the Holy Prophet. He was very rich and greatly respected in his clan. He was the first in men to embrace Islaam and was also the first believer to offer prayer with the Holy Prophet. He devoted himself to the Holy Prophet and lost in his love since the very day he embraced Islaam so much so that he never separated himself from the Holy Prophet except with permission and migrated with him alone to the holy Madinah leaving his family in holy Makkah. He sacrified all his wealth and belongings to the cause of Islaam.

His greatness is proved by various Qur-aanic verses and numerous Prophetic sayings.
The Holy Prophet has said that "it is incumbent upon my Ummah to love Hadrat Abu Bakr Siddique (may Allah be pleased with him) and be thanful to him. He was unanimously elected the first Caliph of the faithfuls after the Holy Prophet (apparently) passed away and his Caliphate proved to be a divine blessing for all believers.
On 7th Jamaadi-II, 13 A.H.(Monday) he took bath which caused him high temperature because it was a very cold day. He remained sick for fifteen days and at last passed away on 22nd Jamaadi-II (Tuesday) at the age of 63. He remained Caliph for about two years and seven months.

2. The second Caliph Hadrat Farooque Azam (may Allah be pleased with him).

His name is Umar, Kuniya(surname) is Abu Hafs and title is Faarooque (the one who distinguishes between right and wrong).

He was born after thirteen years of the "Year of Elephant" (i.e.when Abrahah, the Christian chief of Yemen and his army had invaded Makkah riding on elephants). He belonged to a prominent family of Quresh. He embraced Islaam in the sixth year of Call (of Prophethood) at the age of 27. After having embraced Islaam he took believers to the holy Ka'bah with dignity and openly with the permission of the Holy Prophet. His conversion to Islaam proved to be of immense value to the promotion and glory of Islaam. The Muslims were delighted and disbelievers and infidels were shocked.

His greatness and excellences are proved by a number of Qur-aanic verses and Prophetic sayings. Once the Holy Prophet said that "every angel in the heavens respects (Hadrat) Umar and every Satan on the earth trembles with fear of him".

Hadrat Imaam Jaafar Saadique (may Allah be pleased with him) has expressed his sickness of those who speak ill of Hadrat Abu Bakr Siddique and Hadrat Umar Farooque (may Allah be pleased with them). Hadrat Abu Bakr Siddique (may Allah be pleased with him) during his illness had nominated Hadrat Umar Farooque(may Allah be pleased with him) Caliph of the faithfuls after consultation with Hadrat Moula Ali (may Allah be pleased with him) and other companions. He assumed the reins of Caliphate in the month of Jamaadi-II and remained in the office for over ten years. During his Caliphate Islaam was glorified and spread far and wide. Innumerable states inclusive of Persian and Roman empires were conquered and the banner of Islaam was held aloft everywhere.
He was martyred by a fire-worshipper (Zoroasterian) Abu Lulu in Zilhij, 23 A.H. and buried in the hallowed tomb of the Holy Prophet adjacent to Hadrat Abu Bakr Siddique(may Allah be pleased with him). He was 63.

3. The third Caliph Hadrat Usman-e-Ghani (may Allah be pleased with him):
Usman bin Affaan is his name. He was born after six years of the "Year of Elephant". He embraced Islaam on the invitation of Hadrat Abu Bakr Siddique. The Holy Prophet gave his two daughters i.e. Hadrat Ruqaieya and Hadrat Umm-e-Kulsoom in marriage to him. He is, therefore, called "Zulnoorain" (the possessor of two lights, a reference to the daughters of the Holy Prophet who were married to him). This is an exclusive honour as there is no like of it in human history that any Prophet had given his two daughters in marriage to any person but Usman-e-Ghani. He was very handsome and smart. His greatness and excellences are vindicated by numerous Prophetic sayings which also speak of the esteem in which the Holy Prophet held him. After embracing Islaam he had adopted a practice of freeing a slave on every Friday which he kept up till his death. During the last days of his Caliphate Hadrat Umar Farooque (may Allah be pleased with him) had constituted "Shoora" (consultative body) to elect his successor. Hadrat Usman-e-Ghani(may Allah be pleased with him) was unanimously elected third Caliph by the faithfuls who swore their allegiance to him after three days of the burial of Hadrat Umar Farooque. He remained Caliph for twelve years and attained martyrdom in 25 A.H. He was 82.

4. The fourth Caliph Hadrat 'Alee Murtaza (may Allah be pleased with him):
'Alee is his name and "Kuniya" (surname) is Abul Hasan and Abu Turaab. He was the first in teenagers to embrace Islaam. He never worshipped idols like Hadrat Abu Bakr Siddique (may Allah be pleased with him). The Holy Prophet gave his daughter "Khaatoon-e-Jannat" (the lady of paradise) Hadrat Fatimah (may Allah be pleased with her) in marriage to him. He was

invincibly brave and undaunted. "Saadaat Kiraam" and "Aulaad-e-Rasool" (family, posterity of the Holy Prophet Hadrat Muhammad Mustafa [may Allah's choicest blessings & peace be upon him]) spread out from the wedlock of Hadrat Faatemah and Hadrat' Ali (may Allah be pleased with them). The sainthood originated from his family and millions of saints are guiding others to the path of righteousness all over the world receiving benefits and favours from the fountain-head of his spiritual knowledge and intellect.

His greatness and excellences are borne out by Qur-aanic verses and Prophetic sayings. The Holy Prophet once said: Seeing (Hadrat) 'Ali is a sort of worship. After the death of Hadrat Usman-e-Ghani (may Allah be pleased with him), the third Caliph, Hadrat Ali (may Allah be pleased with him) was elected the fourth Caliph by all the companions who were then present in holy Madinah and they swore allegiance to him. The battle of "Jamal" (camel) between him and Hadrat A'Ishaa Siddiqa (may Allah be pleased with her) took place in 36 A.H. and in Safar, 37 A.H. the battle of Siffin between him and Hadrat Mu'awiyah (may Allah be pleased with him) was fought which ended on a treaty reached between them. Hadrat Moula Ali (may Allah be pleased with him) crushed insurgency of a mischief-makers' sect "Kharijites". A Kharijite Ibne Muljim martyred him on 17th of Ramadaan, 40 A.H. He was about 65. He remained in the office for four years and nine months.

Volume - IV / CHAPTER - 1 / LESSON NO: 5

ISLAMIC FAITH & INFIDELITY

Q 1. What is "Eimaan" (Islamic faith)?
A. Believing in all fundamentals of Islaam from the core of heart is called "Eimaan" or to believe in what the Messenger of Allah, Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) brought us from Allah Almighty whether those are commands or news with all heart and consider them all true, is called Eimaan. He who embraces Islaam (believes in all fundamentals of Islaam) is called "Muslim" or Mu'min".

Q 2. How many kinds of "Mu'min" are there?
A. There are two kinds of "Mu'min" i.e. "Mu'min Saaleh" and "Mu'min Faasiq". Mu'min Saaleh or Mu'min Mutee1 is the believer who not only believes in Islaamic faith from the botton of his heart and with the tongue but also follows "Shari'ah" practically and does not transgress "Amr-o-Nahee" (the commands and prohibitions of Allah and His Prophet) and "Mu'min Faasiq" is that believer who firmly believes in all "commands of Shariah" but does not practise them like he believes that "Saum-o-Salaat"(fast and prayer) are obligatory on him but he does not observe them.

Q 3. Who is called "Faasiq-ul-'Aqidah"?
A. "Faasiq-ul-Aqidah" is he who claims to be a Muslim but his beliefs are inimical to "Ahle-Sunnat-wa-Jama'at" creed. Such person is called misguided, transgressor and disbeliever.

Q 4. Are physical acts included in "Eimaan" or not?
A. The real Eimaan is only to believe in "Islaamic faith" with one's all heart and physical acts are not a part and parcel of Eimaan. However, these are necessary to perfect one's Eimaan.

Some physical acts which totally conflict with the teachings of Islaam like worshipping or prostrating before idols, the moon, the sun or to blaspheme against any Prophet, the Holy Qur-aan, the Holy Ka'bah or to trifle with any Sunnah (practice,saying) of the Holy Prophet, are indeed, "Kufr" (infidelity, disbelief). Similarly some symbols are indicative of infidelity and disbelief like "Zannar" (a sacred thread worn by Hindus round the body cross-wise), "Qashqa" (painting a particular mark on the forehead by Hindus) and a "plait of hair" kept by male Hindus on the head. If a Muslim practises such diabolical things, he will have to reaffirm his Eimaan and also renew his "Nikah" (wed-lock), if married.

Q 5. Does Eimaan increase and decrease or not?
A. Eimaan (Islaamic faith) neither increases nor decreases since it has no quantity, measurement or number. Eimaan is a 'testification of particular beliefs with one's all heart". However, it is subject to weakening and strengthening i.e. the perfection of Eimaan may one time become weak and the other time become further consolidated. A Prophetic saying to this effect reads: "Eimaan of Hadrat Abu Bakr Siddique (may Allah be pleased with him) alone overshadows Eimaan of whole Muslim Ummah i.e. collective Eimaan of all believers".

Q 6. What is the difference between Islaam and Eimaan?
A. The literal meaning of Islaam is "obedience" and "submission" whereas according to Shari'ahh there is no difference between Islaam and Eimaan but both are the same things. He who is Mu'min is also Muslim and likewise a Muslim is also Mu'min. However, testification of

Islamic faith only by the tongue is not reliable and one does not become Mu'min unless coupled with the testification of the heart.

Q 7. What is the prerequisite to become Muslim?
A. The prerequisite to become Muslim is that one must declare his embracing of Islaam with the tongue so that Muslims consider him Muslim and treat him accordingly. It is also obligatory upon him not to deny any fundamental of Islaam even by the tongue though he is firm at heart.

No believer can dare blaspheme except the wretched one who does not value Eimaan. In brief, Eimaan is an irrevocable testification of Islaamic faith.

Q 8. What are called "Kufr" and "Shirk"?
A. Denying any of what the Holy Prophet brought us from Allah Almighty is "Kufr" (infidelity ,disbelief) and considering anyone or anything "Waajib-ul-Wujood" (Eternal,Self-existant) or worthy of worship save Allah is "Shirk" (polytheism). Associating partners with Allah in His Divinity is the worst kind of "Shirk" otherwise no "Kufr" how bad it may be, is "Shirk".
Sometimes "Shirk" is taken for "total infidelity, disbelief.

A stern warning which the Holy Qur-aan has sounded that "Shirk" (polytheism) will not be absolved means: no sort of infidelity, disbelief will indeed be forgiven. He who practises "Kufr" is called "Kaafir"(infidel, disbeliever) and he who practises "Shirk" is called "Mushrik"(polytheist).

Q 9. How many kinds of infidels, disbelievers are there?
A. Infidels are of two kinds i.e. the original and the renegade.
The original infidel is he who is inborn infidel and denies Islaam. No matter whether he openly practises infidelity or he apparently recites "Kalimah"(the Holy Code of Islaam) but is infidel at heart. Renegade is the one who claims to be a Muslim but blasphemes, or he was Muslim but later abandoned Islaam or he still recites "Kalimah" and claims to be a Muslim but blasphemes against Allah Almighty and His Messenger or denies any fundamental of Islaam.

Q10. How many kinds of infidels are there who openly disbelieve?
A. There are four kinds of infidels who openly deny Islaam:
1. Atheist who denies the existance of Allah Almighty, considers the world and creatures self-existant and also denies the Doomsday. "Zindeeq" and "Mulhid" (unbeliever and apostate) are also included among atheists who make mockery of Islaam. No matter whether they believe in the existance of Allah or not.
2. "Mushrik" (polytheist) who considers that some person(s) or object(s) other than Allah are also worthy of worship and are eternal like Hindus who worship idols and Aryans who consider "spirit" and "matter" self-existant and eternal. Hindus and Aryans both are "Mushrik". It is un-Islaamic to take Aryans for "Mohid" (unitarian).
3. "Majoosi" (Zoroastrian) who worship fire.
4. "Ahle Kitaab" (people of the Divine book) like Jews and Christians who believe in the Divine Books but deny and do not believe in the Holy Qur-aan.

Q11. Who is "Munaafiq"?
A. "Munaafiq" is that disbeliever who claims to be a Muslim by the tongue but denies Islaam at heart. Such accursed ones will be consigned to the lowest cadre (the worst torment) of hell. Some people had gained notoriety of being hypocrites during the life time of the Holy Prophet as Allah

Almighty and His Messenger had debunked their hypocrisy (disbelief,infidelity at heart) and declared them "Munaafiq"(hypocrites). In the present age, it is difficult to say with certainty about anyone that such and such person is "Munaafiq". However, a branch of it is found which leads to those wretched ones who simultaneously claim to be Muslim and deny one or the other fundamentals of Islaam.

"Munaafiqeen" (pl.of Munaafiq) are the worst of infidels,disbelievers. Keeping company with them is worse than the company of thousands of disbelievers, for, they undermine Islaam disguising themselves as Muslim.

Q12. Is it lawful or not to make "Du'aa" for the forgiveness of an infidel, disbeliever?
A. The one who prays for the forgiveness of any (dead) infidel, disbeliever or considers any (dead) renegade "absolved" or (dead) Hindu "Jannati" (the one who has been entered into paradise), is himself an infidel and disbeliever.

Q13. Can we describe a "Kaafir" as "Kaafir" or not?
A. Describing a Muslim as Muslim and a Kaafir (infidel, disbeliever) as Kaafir is one of the fundamentals of Islaam. However, it can not be claimed whether a certain person died in the state of Eimaan(Islaamic faith) or in disbelief unless his end is proved by Shari'ah, but it does not mean that one should doubt about disbelief,infidelity of an open infidel, disbeliever. Such thing renders doubter "infidel" himself.

The commands of Allah Almighty and His Prophet to this effect are that a disbeliever who died without renouncing his disbelief and embracing Islaam would be considered disbeliever and meted out such treatment that is allowed for infidels and disbelievers by the Shari'ah leaving the matter of his end to Allah Almighty. Similarly, a believer who died without committing any blasphemy would be considered believer though it is not known whether his end was good or not.

The Shari'ahh is applicable to the outward state of a man (not to the inward). Reward and chastisement on the Doomsday will be given on the basis of good and bad end.

Q14. How many misguided sects are there in Muslim Ummah?
A. An "Hadees" in this respect says that Muslim Ummah will be divided into seventy three sects. Of which only one sect will be "Naaji"(deserving paradise) and the remaining all sects will be cast into hell. The companions asked the Holy Prophet about the "Naaji" sect. He said: that sect which follows me and my companions(i.e.the followers of Sunnah). Another Hadees says: that sect is "Sawaad-e-A'zam"(vast majority of Muslims following Sunnah) and the believer who parted from this sect has actually strayed for hell.

The "Naaji" sect which has been pointed out by the Holy Prophet is, indeed, "Ahle Sunnat wa Jama'at".

Q15. Which things are the basics of Islaamic faith?
A. The basic knowledge of Islaam are those things which all and sundry must know that the Holy Prophet received them from Allah Almighty and taught us like Monotheism (Oneness of Allah), Prophethood, Paradise, Hell, Doomsday and belief in the finAlity of (Hadrat) Muhammad's Prophethood and that no other prophet will follow (succeed) him, all Divine books are true and

"Kalaam Allah"(Speech,Word of Allah) and the Holy Qur-aan is protected from being interpolated even if all men in the world help one another to do the evil.

Volume - IV / CHAPTER - 1 / LESSON NO: 6

HERESY AND MAJOR & MINOR SINS

Q 1. What is "Bid'at"?
A. "Bid'at" is that thing or deed which was not done during the lifetime of the Holy Prophet but was innovated later. "Bid'at" is of two kinds i.e. "Bid'at-e-Zalaalat" or "Bid'at-e-Saie-yah" (evil innovation) and "Bid'at-e-Mahmoodah" or "Bid'at-e-Hasanah" (good, virtuous innovation).

Q 2. What is "Bid'at-e-Saie-yah"?
A. "Bid'at-e-Saie-yah" is that innovation which is not proved by the Holy Qur-aan, Holy Prophet(Sunnah) and "Ijma-e-Ummah"(consensus of Muslim scholars) or belongs to such a thing that is forbidden by the Shari'ah.

Bid'at-e-Saie-yah (evil innovation) is either "Makrooh" (undersirable) or "Haraam" (unlawful) as the case may be.

Q 3. What is "Bid'at-e-Hasanah"?
A. Bid'at-e-Hasanah is that innovation which is proved by the Holy Qur-aan, Holy Prophet (Sunnah) and "Ijma-e-Ummah" or belongs to such a thing whose goodness or desirability is proved by the Shari'ah. Bid'at-e-Hasanah is "Mustahab" (desirable, commendable), Sunnat and even "Waajib" (essential) as the case may be.

Q 4. Is that thing Bid'at-e-Saie-yah or not which was innovated after "Sahaabah" and "Taaba'een"?
A. Declaring any innovation "Bid'at-e-Saie-yah" or Bid'at-e-Hasanah" does not depend on time but hinges to conformity and non-conformity of the newly invented thing with the Holy Qur-aan, Sunnah and Ijma-e-Ummah. The innovation which is consistant with Qur-aan-o-Sunnah is not at all Bid'at-e-Saie-yah regardless of time and age. During their (respective) times, "Sahaabah"(Holy Prophet's companions), "Taaba'een" (Successors to Companions) and "Tabal Taaba'een" (Successors to Companions' Successors) forbade some of innovations and permitted certain of them.

Once Hadrat Farooque Azam (may Allah be pleased with him) said about "Taraawih"(special night prayers in the holy month of Ramadaan) "this is a good innovation", though Taraawih is "Sunnat-e-Muakkadah" (emphasised,regular Sunnah). Hadrat Abdullah bin M'aqal(may Allah be pleased with him) who once noticed his son reciting "Bismillahir Rahma-nir-Raheem" aloud in prayer said: O' my son!it is an innovation. Beware of innovations and avoid them.

It is clear by the given examples that these great personages measured every innovation by the yardstick of Shari'ah. They permitted only those innovations to stay which were in consonance with the teachings of Islaam and forbade those which were repugnant to Shari'ah.

The Holy Prophet has himself described the one as "innovator of Sunnah" who innovates a good or virtuous thing. This saying of the Holy Prophet permits "good and virtuous innovations". The innovator of virtuous thing whether it is about worship or manners will keep earning cumulative reward on being followed / practised by successive believers till the Doomsday.

However, every Tom, Dick or Harry can not innovate a certain thing and describe that as good innovation. It is an exclusive domain of Muslim scholars to innovate any good or virtuous thing i.e. "Bid'at-e-Hasanah" and allow its practice by believers in any age or time. The followers of such "Bid'at-e-Hasanah" will not be called "Bid'ati"(heretic) but "Sunni"(the followers of Sunnah).

Q 5. What is sin and how many kinds of it are there?
A. Disobeying Allah and His Prophet and not to follow the commands of Shari'ah are sin. The one who commits sin is called sinner. Sin distances believer from Allah Almighty, deprives him of blessings and renders him liable to be chastised. Sins are of two kinds i.e. minor and major.

Q 6. What is minor sin?
A. Minor sin is that one about which there is no "Wa'eed" (warning of dire consequences) i.e. no particular punishment has been defined by Islaam. Minor sins of a believer are vitiated/forgiven by the blessings of his worship, goodness, alms-giving, obedience to parents etc.

An "Hadees" to this effect says: Allah Almighty remits all the past and future sins of a believer from him who perfectly performs "Wudu"(ablution). In short, minor sin is forgiven even without begging forgiveness of Allah Almighty provided the delinquent believer does not insist on it. Insistance on minor sin turns it into major sin which is not absolved unless sincerely repented and Allah's forgiveness is sought.

Q 7. What is major sin?
A. Major sin is that one about which there is "Wa'eed" (warning of dire consequences) i.e. Islaam has warned believers of severe punishment. A believer can not rid himself of major sins unless he sincerely repents and begs forgiveness of Allah Almighty.

Q 8. Which are major sins?
A. Some of major sins which have been defined by "Qur-
aan-o-Hadees" are: unjust killing, theft, usurpation of orphan's property(right), teasing parents, indulgence in interest, drinking wine, false witness, non-observance of "Saum-o-Salaat"(fasts and prayer), non-payment of "Zakaat"(poor due), swearing false oath, less weighing and less measuring, unjust fighting with believers, accepting or offering bribe, sneaking against a believer before the rulers, backbiting against believers, forgetting the Holy Qur-aan committed to memory, disgracing Muslim scholars, despondency about Allah's mercy(forgiveness), fearlessness of Allah's wrath, extravagance, wasting money and time in sport and other frivolities, shaving the beard and committing suicide.

Q 9. Is he Muslim who commits major sins?
A. A believer who commits major sins will definitely be entered into heavens either by the grace of Allah Almighty or by the intercession of the Holy Prophet or after having served the term of his punishment and then he will never come out from it i.e. the paradise will be his permanent abode.

Q10. How will the major sins be forgiven?
A. There are two kinds of major sins i.e. non-observance of "Huqooq-ullah"(duties towards Allah) and violation of "Huqooq-ul-'Ibaad"(human rights). The major sins concerning non-observance of "Huqooq-ullah" like non-offering any time's obligatory prayer or non-observance of any day's fast may be forgiven by Allah, the Most Forgiving, provided that the delinquent

believer sincerely repents and seeks His forgiveness and also resolutely determines to improve himself and not to repeat the major sins. He ought to make up for the missed "Fard" (obligatory) and "Waajib"(essential) prayers and fasts if he owes to.

Contrary to this, the major sins relating to "Huqooq-ul-'Ibaad" like one hurts anybody's faith, grace, life, property or even the heart (for example he abuses, beats or speaks ill of someone) back-bites, thieves or snatches or robs him of his belonging/property or takes money or anything in bribe, in interest or wins in gambling will not be forgiven by Allah Almighty despite the fact He is the Owner of our life, property and rights and can pardon us, but this is the rule of His Divine Court that forgiveness is not granted to the oppressor until and unless the oppressed forgives him. Allah Almighty has empowered us regarding "Huqooq-ul'Ibaad" whose violation will not be absolved until we forgive the violator and the aggrieved pardons us in case we have violated the other's rights.

Q11. What is meant by "Taubah" (begging forgiveness of Allah) and how is it sought?
A. "Taubah" means to turn towards Allah in penitence or to beg Allah's forgiveness for one's sins. Three factors are sine qua non for "Taubah" i.e. to acknowledge sins the one has committed, to repent and to resolve to avoid them and compensation for sins like "Qaza, Qada" i.e. missed,omitted prayers are must to be offered.

One should not be despondent about the grace and mercy of Allah Almighty Who is the Most Forgiving and Merciful. Procrastination in seeking forgiveness of Allah is unbecoming of a believer and also death keeps no calender so it must be hurried.

One should, while making "Du'aa"(supplication), include all believers in it to ensure its acceptance by the means of any "loved ones" of Allah, if he is not himself deserving.

A "Hadees" in this regard says: the one who seeks forgiveness of Allah for all male and female believers, will keep earning "Du'aa" of all posterity of Prophet Adam untill his death. The "Du'aa"(supplication) which is made in the company of or through or at the shrines of saints(loved ones) of Allah is not turned down but definitely answered particularly made through the agency of Allah's Beloved Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). The Holy Qur-aan to this effect says: "and if when they oppress their souls, then O' beloved (Muhammad)! they should come to you and then seek forgiveness of Allah and should the Messenger intercede for them, then they will certainly find Allah, the Most Relenting, the Most Merciful" (Al-Nisa:64).

The pious companions of the Holy Prophet used to visit the blessed grave of the Holy Prophet for the fullfilment of their needs and "Adiyah [pl.of Du'aa] (supplications).

Making "Du'aa" through the "loved ones" of Allah is proved by the Prophet Adam since he had sought forgiveness of Allah for his lapse by the means of Allah's Darling Elect Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). His "Du'aa" was immediately answered.

Volume - IV / CHAPTER - 1 / LESSON NO: 7

ABOUT "TAQLEED" (CONFORMATION)

Q1. What does "Taqleed" mean?
A. "Taqleed", according to Shari'ah, means to take somebody's words and deeds for oneself as "argument" or "reason" considering him one of those who are "authority" on code of Islaam and Islaamic jurisprudence without referring to Shari'ah as we follow the suit of Hadrat Imaam Azam Abu Hanifa (may Allah be pleased with him) in "Masaa-il-e-Shari'ah" (religious affairs and issues) without any consideration whether he has explained or resolved such and such issue according to the Holy Qur-aan or Sunnah or "Ijma-e-Ummah"(consensus of Muslim scholars) or by his own judgement. "Taqleed" (conformation) is "Waajib" (essential). The believer who follows any Imaam's suit is called "Muqallid" (conformist, follower) as we are "Muqallid" of Imam Azam Abu Hanifa(may Allah be pleased with him).

Q2. In which matters is "Taqleed" to be done?
A. There are three kinds of religious matters of Islaam: (1).Beliefs: These must be understood well and firmly committed to the heart. Beliefs are the principles of Islaamic faith. Therefore, these are immune from amendment and revocation and even omission or addition. (2).The clear-cut "commands" of the Holy Qur-aan and Sunnah like obligatory prayers five times a day, fasts (of the holy month) of Ramadaan, Hajj, Zakaat (poor-due) etc. "Ijtehaad" (independent interpretation of Islaamic matters) or "Qiyaas" (opinion, judgement) of any "Mujtahid"(the jurist who exercises his independent opinion) has nothing to do with the "commands". (3).Those commands which have been derived from "Qur-aan-o-Hadees" through "Ijtehaad" (consensus). In such fundamental beliefs "Taqleed" is not to be done. Likewise the express "commands" of the Holy Qur-aan and Holy Prophet are exempt from "Taqleed". Our conformation to (following the suit of) Imaam Azam Abu Hanifa (may Allah be pleased with him) in religious affairs and issues is not on the ground that he has enjoined to do so but because "Qur-aan-o-Hadees" have expressly commanded in these respects. The third kind of religious matters is those which have been derived from "Qur-aan-o-Hadees" and "Ijma-e-Ummah" (consensus of Muslim scholars). "Taqleed" in such affairs is binding upon a "Ghair-Mujtahid" (non-jurist). As against this, it is forbidden for a "Mujtahid".

Q3. Who is "Mujtahid"?
A. "Mujtahid" is the mature and sane (male) Muslim who possesses extra-ordinary intellect and wisdom to fathom and grasp the niceties, subtelities and essence of the Qur-aanic chapters and verses in the true sense of their divine meaning. He ought to have mastery of Arabic grammer and syntax and eloquence in the language; be knowledgeable about the annulling and annulled injunctions (of the Holy Qur-aan); have the minutest knowledge of all Qur-aanic verses and sayings of the Holy Prophet concerning "commands" and well-versed in infering solution of all religious affairs and issues from "Qur-aan-o-Hadees" knowing well their "source" and "argument" that such-and-such matter or issue has been resolved in the light of so and so Qur-aanic verse or Hadees. Besides, he must be a man of cultivated and pleasant genious and sagacity.

Q4. What is "Fiqah" and who is "Faqih"?
A. "Aa-imah Mujtahideen"(Muslim scholars,theologians) collected "Massa-il-e-Shari'ah" (assorted Islaamic matters, issues) and "Commands of Shari'ah" which were scattered here and

there throughout the Holy Qur-aan and "Ahaadees" (Prophetic sayings) and those affairs,issues which were arrived at through "Ijma-e-Ummah" (consensus of Muslim scholars) and "Qiyaas" (opinionjudgement) and compiled them topic-and-chapter-wise for the facilitation of believers. This voluminous collection is called "Fiqah" (Islaamic jurisprudence). To follow these "Masaa-il-e-Shari'ah" is, in fact, to follow "Qur-aan-o-Hadees" and "Ijmaa-e-Ummah". Those learned ones who have expertise in the knowledge of "Fiqah" are called "Faqih" pl. "Fuqaha" (Islamic jurists).

Q5. What is "Mazhab"?
A. A constitution of Islamic laws and principles or articles of faith of any "Imaam Mujtahid" (the Muslim leader who is authority on "code of Islaam") which he has inferred from "Qur-aan-o-Hadees" and "Ijmaa-e-Ummah" in respect of "Furoo'ee Masaa-il" (non-essentials, subsidiary affairs,issues) is called "Mazhab" (creed). "Deen-e-Islaam" (Islamic religion) is the basis and "Mazhab" is its branch.

Q6. How many "Mazhabs" are found at present in the Muslim world?
A. According to a saying of the Holy Prophet "Sawaad-e-Azam" (vast majority of Muslims following Sunnah) is the only sect which would find good (salvation) in this world and the next world. This biggest sect of the believers is "Naaji"(blessed one, deserving paradise) i.e. "Ahle-Sunnat-wa-Jama'at" comprising all four "Mazhabs" (Hanfi, Maaliki, Shaafa'i and Hanbli). It has been a practice of the whole Muslim Ummah (community of the Holy Prophet) since the time of Taba' Taaba'een (successors to companions' successors) until now that he who is not himself a "Mujtahid" conforms to (follow the suit of) any "Mujtahid". That's why, the prominent "Ulama", "Fuzala", "Mohaddiseen" and "Mufassireen" (Muslim scholars, the doctors well-versed in traditions and experts in Qur-aanic exegises) conformed to any of the four Imaams putting aside their valuable reseaches and became, ipso facto, "Muqallid" (conformists, followers).

Hadrat Imaam Bukhari, Imaam Muslim (may Allah shower His mercy on them) and other scholars, doctors of traditions,narratives whose "Ahaadees" books are considered to be the most authentic in the Muslim world did "Taqleed" (conformed to) throughout their lives and so did the great saints like Hadrat Ghous-e-Azam and Hadrat Khowaja Gharib Nawaz (may Allah have mercy on them). In brief, none but only the said four Imaams have to be conformed to, even though his "beliefs" be in line with any Qur-aanic verse, saying of the Holy Prophet or sayings and actions of the Prophet's companions. The one who is out of the fold of any of the four "Mazhab" is a misguided, misguider, disbelieving and heretic one because he makes his own way in the religion unlike all other Muslims. An "Hadees" in this context says: the believer who separated himself from the major sect of Muslims has, indeed, strayed for hell.

Q7. What about he who claims to follow all the four "Mazhabs"?
A. The one who does not follow the suit of (conform to) any of the four Imaams but claims to be a follower of all the four, actually tries to hoodwink and inveigle people into unruliness. Acting upon the directives of all four "Mazhabs" means that these "Mazhabs" of the great leaders of Ahle Sunnat have some un-Islamic things and thus one Mazhab can not be followed but instead the lawful things of all "Mazhabs" be chosen and followed discarding the unlawful ones. Such an absurd notion which brings disgrace and disrepute to all Muslim leaders and scholars who not only did "Taqleed" themselves of only one of the four Imaams throughout their lives but also enjoined their followers to do the same makes the claiment of this nonsense himself a misguided and disbeliever and he is one of those who are out of the Islaamic-fold. Following all the four "Mazhabs" simultaneously is like: there are four straight ways leading to a set goal and people

adopt any of them to reach the destination but a man shouts and advises them not to adopt only one way but take all the four to attain to the goal. Nobody heeds to him and continue their journey to the destination having chosen only one from them. Being frustrated, he himself goes ahead with his silly plan. He takes one way and abandones it half-way adopting the other. He leaves it too incomplete and rushes to the third one and then to the last one but finishes up with futility. (An English maxim to this effect: "a rolling stone gathers no moss"). Is this man a sensible or a lunatic? Judge yourself. In short, it is obligatory on every Muslim to remain adhered to the "Mazhab" of his Imaam. In case of dessertion from his "Mazhab" no excuse will be accepted in the Divine Court and he will be damned. Believers must hold all the four "Imaams" in high esteem and consider them "Ahle Sunnat". Their followers and conformists are also on the righteous path.

No "Mazhab" of any "Imaam Mujtahid" can be termed as "Bid'at"(heresy). The one who says it "Bid'at" is, according to Muslim scholars, himself a heretic, disbeliever and renders himself culpable for hell.

Q8. Who are "Ashaa'irah" and "Maaturidiyah" in Ahle Sunnat?
A. We have already told you that nobody's "Taqleed" in fundamental beliefs is lawful except in subsidiary affairs,issues. Ahle Sunnat are divided in two groups on some subsidiary affairs,issues i.e. "Maaturidiyah" who conform to Hadrat Imaam Abu Mansoor Maaturidi (may Allah shower His mercy on him) and "Ashaa'irah" who follow Hadrat Imaam Shaikh Abul Hasan Ash'ari (may Allah shower His mercy on him). Both these Imaams are Ahle Sunnat and on the righteous path. Their difference on subsidiary affairs, issues is like that of "Hanafi" and "Shaafa'i". They do not term each other as misguided or disbelieving one even "Faasiq-o-Faajir" (disobedient, transgressor).

Q9. Which type of "Taqleed" has been described 'bad' in Qur-aan-o-Hadees?
A. Some people follow such rites of their forefathers concerning marriage and death matters which are repugnant to "Shari'ah and insist on observing them even though those are un-Islaamic. Such "Taqleed" has been denounced by "Qur-aan-o-Hadees". Describing "Taqleed-e-Aa-imah" (conformation to the great Imaams) unlawful in the light of these Qur-aanic verses and Prophetic sayings is nothing but disbelief. No believer can dare to give up Qur-aan-o-Hadees and follow Imaam's words and deeds over-riding Allah and His Prophet's commands considering that his salvation lies in it.

All believers act upon the commands and directives of Qur-aan-o-Hadees as researched and interpreted by these great Imaams and that's why they are called "Muqallid".

Q10. What are the names and titles of the Imaams of four Mazhabs?
A. The four Imaams are:

1. **Hadrat Imaam-e-A'zam Nu'maan bin Saabit (may Allah be pleased with him):** His title is Abu Hanifah. He was born in Kufa (city) in 80 A.H. He is the founder of "Fiqah" viz: Hanafi. His "Ijtehaadi Masaa-il" (those affairs, issues which he derived from Qur-aan-o-Hadees through his independent judgement, opinion) are spread and being followed in the Muslim world particularly in great Islaamic states for about 1200 years as his "Mazhab" abounds with the basics and dynamics of efficient governance. A majority of believers in the Muslim world is his follower. No Aa-imah (the four great Imaams) but he has the distinction of seeing and enjoying the company of the Holy Prophet's companions.

He died in Baghdad Sharif in 150 A.H. His popularity and the esteem in which he was held can be gauged from the fact that his first funeral prayer was attended by about fifty thousands people and since people kept coming in, therefore his funeral prayer was held six times consecutively to facilitate his disciples and votaries to attend it.

His shrine is in Baghdad and is one of the sacred and prominent places situated there.
Hadrat Imaam Bukhari(may Allah have mercy on him) is one of those great Islamic scholars, jurists and traditionists who were his (Abu Hanifa's) students' students.
His "Muqallids" (followers, conformists) are called "Hanafi".

2. **Hadrat Imaam Muhammad bin Idrees Shaafa'I (may Allah be pleased with him):** His title is Shaafa'i. The year of the death of Hadrat Imaam Abu Hanifa and the year of the birth of Imaam Shaafa'i is the same i.e. 150 A.H. He was born in Asqalaan. His title is also Abu Abdullah and he is Haashmi-Qureshi-Muttalabi by lineage. He was matchless in Islaamic jurisprudence and the knowledge of Qur-aan-o-Hadees besides other sectors of learning. He was also peerless in "Zuhd-o-Taqva" (piety and continence), generosity and magnanimity.

He died at the age of 54 in 204 A.H. His shrine is in Qaraana (Egypt). His "Muqallids" are called "Shaafa'i".

3. **Hadrat Imaam Maalik bin Anas (may Allah be pleased with him):** He was born in holy Madinah in 95 A.H. His "Kuniyah" (surname) is Abu Abdullah. All Muslim scholars of his time acknowledged him as their "Imaam". Hadrat Imaam Shaafa'i is one of his prominent students. Numerous great Muslim scholars and jurists gained a lot from his fountain of knowledge.

He had unbounded love for the Holy Prophet and due to this attachment he spent his whole life in sacred Madinah.

He died at the age of 84 in holy Madinah in 179 A.H. and his shrine is also there. His "Muqallids" are called "Maaliki".

4. **Hadrat Imaam Ahmed bin Hanbal (may Allah be pleased with him):** He was born in Baghdad Sharif in 164 A.H. and was also brought up there.

His greatness, Islaamic knowledge and audacity in braving trials and torture for Islaam are no secret. During the time of Caliph Maamoonur Rasheed a mischievous issue of whether the Holy Qur-aan is creation of Allah or His Kalaam (speech, word) was stirred. Imaam Hanbal stood like a rock against the mischief facing horrendous troubles and torture and did not allow any harm to come to Islaam. He died at the age of 77 in Baghdad in 241 A.H. His "Muqallids" are called "Hanbli".

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TERMINOLOGY OF SHARI'AH'S COMMANDS

Q 1. What does "Istilaah-e-Shar'i" mean?
A. A specified meaning of any word taken by "Shari'ah" is called "Istilaah-e-Shar'i" (technical term of Shariah).

Q 2. How many commands of Shariah are there?
A. The commands of Shariah are of two kinds i.e. "Amr" (command, enjoining good) and "Nahi" (prohibition, forbidding evil). The first kind of Shariah's commands is called "Maamooraat" (commanded duties) and the second kind is called "Manhiyaat" or "Mamnoo'aat" (prohibited things). "Amr-o-Nahi" (commands and prohibitions) are eleven. Of these five are "Amr"(commanded duties, acts) i.e. "Fard" [Farz] (obligatory act), "Waajib" (essential act), "Sunnat-e-Muakkadah"(emphasised Sunnah), "Sunnat-e-Ghair-Muakkadah" (non-emphasised Sunnah) and "Mustahab" (desirable, commendable act), five ones are "Nahi" (forbidden acts, things) i.e. the worst of these is "Haraam" (unlawful) act and then are "Makrooh Tahreemi" (odious to the extent of being forbidden), "Isaa'at" (bad but less than odious), "Makrooh Tanzihi" (undesirable) and "Khilaaf-e-Ola" (those things, acts which are against Sunnah, decency) and the last (eleventh) one is "Mubah" (neither lawful nor unlawful).

Q 3. How many kinds of obligatory acts are there and what is the definition of each of them?
A. There are two kinds of "Fard" (obligatory acts) i.e. "Fard-e-E'tiqaadi" (definite obligatory act) and "Fard-e-'Amali" (indefinite obligatory act but to be fulfilled). "Fard-e-E'tiqaadi" is that command of Shariah which is proved by the definite arguement,reason beyond any doubt. Its denier is, according to Hanafi scholars, an absolute infidel. There is "Ijma" (consensus of Muslim scholars) that the one who denies any "Fard-e-E'tiqaadi" whose obligation is commonly known and manifested by the Islaamic faith, is not only himself an infidel but also he who doubts about the infidelity of the denier.

In short, the one who abandons any "Fard-e-E'tiqaadi" like Salaat, Rukoo, Sujood (prayer, bowing, prostration), unless permitted by Shariah, is "Faasiq" (disobedient, transgressor), committer of major sin and deserves the torment of hell. "Fard-e-'Amali" (indefinite obligatory act but to be fulfilled) is that command of Shariah which is not proved by any definite argument,reason but it is "obligatory" in view of the consensus of "Mujtahids" (Islamic jurists) based on Shar'i reason to such an extent that one will not be relieved of the obligation unless he fulfills it. The worship which has "Fard-e-'Amali" will be nullified if it is not observed. Its intentional denial is disobedience, transgression and misguidance.

However, a Mujtahid can differ with it on the ground of any Shar'i reason,argument like the differences of "Aa-imah Mujtahideen" (the great four Imaams) that one Imaam considers a thing "Fard" but the other thinks otherwise. For instance, one-fourth "Masah" (passing wet fingers over the head) of the head during ablution is obligatory (Fard) according to Hanafi creed, of one hair is enough for Shaafa'ees and of the entire head as per Maaliki tenets. Every believer (Muqallid) must follow his Imaam's Mazhab in "Fard-e-'Amali". To do against the teachings of one's Imaam, unless permitted by the Shariah, is not lawful.

Q 4. How many kinds of "Fard-e-'Amali" are there?
A. Fard-e-'Amali are of two kinds i.e. "Fard-e-'Ain" (strict obligation) and "Fard-e-Kifaayah" (an obligation which will be fulfilled even if performed by a few Muslims).

Fard-e-'Ain is the duty which ought to be performed by every sane matured Muslim like prayer five times a day.

Fard-e-Kifaayah is a general duty of believers whose performance by only some Muslims will absolve all and if not performed by even a single believer then all will be held responsible for the sin like washing the dead and funeral prayer.

Q 5. How many kinds of "Waajib" are there?
A. "Waajib" are of two kinds like "Fard" i.e. "Waajib-e-E'tiqaadi" and "Waajib-e-'Amali". Waajib-e-E'tiqaadi is that injunction of Shariah whose essentiality is proved by "Daleel-e-Zanni" (a tradition reliably transmitted by one or a few people). "Fard-e-'Amali" and "Waajib-e-'Amali" are its two kinds. Waajib-e-'Amali is that injunction of Shariah (or "Waajib-e-E'tiqaadi) whose non-fulfilment will not cause believers sin. But its essentiality is stressed. If Waajib-e-'Amali is missed in worship in which its observance was essential then the worship will be defective but fulfilled.

However, leaving out any Waajib intentionally once is minor sin and more than one (repeating it a few times) is major sin.

Q 6. How many kinds of Sunnah are there?
A. There are two kinds of Sunnah i.e. "Sunnat-e-Muakkadah" which is also called "Sunan-ul-Huda" (regular, emphasised practice of the Holy Prophet) and "Sunnat-e-Ghair-Muakkadah" which is also called "Sunan-ul-Zawaa-id" and also "Mustahab" and "Mandoob" (irregular,non-emphasised but praiseworthy practice).

Q 7. What is "Sunnat-e-Muakkadah"?
A. Sunnat-e-Muakkadah is the injunction of Shariah which was regularly fulfilled by the Holy Prophet but was occasionally missed so that it might not become "Fard" (obligatory) for his Ummah or that act which has been emphasised upon by the Shariah.

Q 8. What about he who ignores "Sunnat-e-Muakkadah"?
A. The believer who fulfills Sunnat-e-Muakkadah will earn reward but in case he abandons it without any cogent reason, deserves condemnation. It is sinful to develop a habit of its abandonment which will render him "Faasiq" (disobedient, transgressor) and he will also deserve the torment of hell though its sin is less than that of abandoning "Waajib". Evidence of such man is unacceptable. Some Mulsims scholars maintain that the abandonment of Sunnat-e-Muakkadah is near to "Haraam"(unlawful) act and its "Taarik" (abstainer) might be (God forbid) deprived of the intercession of the Holy Prophet. The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) is reported to have said: the one who abandons my Sunnah will not enjoy my "Shafaa'at (intercession).

Q9. What is "Sunnat-e-Ghair-Muakkadah" and what injunction is there to this effect?
A. "Sunnat-e-Ghair-Muakkadah" is that injunction of Shariah which has not been emphasised upon but ignoring it is an undesirable act. However, no chastisement has been specified to this

effect. Fulfilment of Sunnat-e-Ghair-Muakkadah will earn believer reward whereas its habitual abandonment invites Divine anger.

Q10. What is "Mustahab"?
A. "Mustahab" is that injunction of Shariah whose fulfilment is commendable,desirable in Shariah whether it was practised by the Holy Prophet himself or believers were motivated to do it or the Muslim scholars liked it even though it is not proved by "Ahaadees".

It is rewarding to fulfill "Mustahab" but no offence if not done.

Q11. How many kinds of forbidden things,acts are there?
A. "Mamnoo'aat-e-Shariah" (prohibitions of Shariah) are of five kinds i.e. "Haraam-e-Qat'ai" (absolutely unlawful), "Makrooh Tahreemi"(odious to the extent of being forbidden), "Isaa-at" (bad but less than odious), "Makrooh Tanzihi" (undesirable) and "Khilaaf-e-Ulaa" (acts,things inimical to Sunnah, decency).

Q12. What is "Haraam-e-Qat'ai"?
A. "Haraam-e-Qat'ai" is that prohibition of Shariah whose unlawfulness and forbidding are proved by the cogent and unquestionable argument,reason. This is the opposite of "Fard" (obligatory act). Its intentional commission amounts to major sin and transgression. It is obligatory on and rewarding for believers to refrain from it to their best.

Q13. What is "Makrooh Tahreemi"?
A. "Makrooh Tahreemi" is that prohibition of Shariah whose forbidding is proved by undeniable reason. This is the opposite of "Waajib"(e-ssential act). It is sinful to commit it as it renders worship defective though its sinfulness is less than that of "Haraam". Repetition of Makrooh Tahreemi is tentamount to major sin.

Q14. Can "Makrooh Tahreemi" be called "Haraam" or not?
A. The difference between "Haraam" and "Makrooh Tahreemi" is based on beliefs like the denier of unlawfulness of "Haraam-e-Qat'ai" is infidel whereas the one who denies the forbidding of "Makrooh Tahreemi" is not infidel. Abstention from Makrooh Tahreemi is essential as it is obligatory on believers to eschew "Haraam" and on this ground Makrooh Tahreemi may be called "Haraam". Muslim scholars sometimes describe "Haraam" as "Makrooh".

Q15. What is "Isaa'at"?
A. "Isaa'at" is that prohibition of Shariah whose forbidding is not so strong as it is for "Haraam" and "Makrooh Tahreemi" but its commission is bad. The one who occasionally commits it deserves Divine anger and in case of being habitual he is culpable for torment. "Isaa'at" is the opposite of Sunnat-e-Muakkadah".

Q16. What is "Makrooh Tanzihi"?
A. "Makrooh Tanzihi" is that prohibition of Shariah whose commission is considered undersirable in Shariah. However, its undesirability is not to the extent of "Wa'eed" (warning of dire consequences). The one who avoids it earns goodness and reward and in case of commission he is liable to neither torment nor Divine anger.

"Makrooh Tanzihi" is the opposite of Sunnat-e-Ghair-Muakkadah".

Q17. What is "Khilaaf-e-Ulaa"?
A. "Khilaaf-e-Ulaa" is that prohibition of Shariah whose commission is against decency. It is better for believer to avoid it but he would not be held accountable if committed. Its avoidance is praise-worthy. "Khilaaf-e-Ulaa" is the opposite of "Mustahab".

Q18. What is "Mubaah"?
A. "Mubaah" is that thing, act for which there is neither any command nor prohibition that is neither permitted nor forbidden. Therefore, its commission and non-commission brings the committer no reward and no torment like taking delicious food and fine cloths provided it is not done for pomp and show.

Q19. Does any "Mubaah" act, affair need any Shar'i reason or not?
A. Those who say or claim that such and such act,affair is lawful or "Mubaah" need no Shar'i argument,reason for its lawfulness in the absence of any Shar'i reason on its prohibition and thus it is itself a cogent proof of its lawfulness. Had such act, affair been wrong or unlawful the Shariah would have definitely admonished and commanded to abstain from it.

Q20. Can any "Mubaah" act, affair be called "Haraam" or "Bid'at" as a precausionary measure or not?
A. The Holy Qur-aan has been sent down and Islaam perfected. No new command or prohibition is to come to us. So pardone has been determined for all those acts, affairs about which no prohibition is proved by the Shariah. It is, indeed, very kind of Allah Almighty and His Messenger who have left such things to us. The Holy Prophet has himself said that whatever Allah Almighty has declared "lawful" in His holy book (Qur-aan) is lawful for you and whatever has been declared unlawful is unlawful for you and that thing is also permitted for which there is no command or prohibition.

Allah Almighty Himself says in the Glorious Qur-aan: and whatsoever the Messenger gives you, take (i.e. follow that) and whatsoever he forbids you, refrain from that.

In view of these saying of the Holy Prophet and command of Allah Almighty it becomes clear that an act,affair about which there is neither any command nor prohibition, is neither "Waajib"(essential) nor a sin but "Mubaah"(forgiven act). The one who describes any act, affair as forbidden, unlawful or odious should either prove its badness or that Shariah (Qur-aan-o-Hadees) has forbidden it or there is consensus of Muslim scholars on its unlawfulness.

Calling or declaring any act, affair "Haraam" or "Makrooh" until and unless proved by the Shariah is no wisdom as it imposes unnecessary limitations on believers.

Besides, such measure is also tentamount to creating a new "Shariah". Every believer must avoid such things.

Those "Mubaah" acts,affairs which are done with the spirit of love and reverence like "Mehfil-e-Meelaad" (commemoration of the Holy Prophet's birth), recitation of "Salaat-o-Salaam"(invocation of Allah's blessings & peace on the Holy Prophet) in standing position are desirous and highly rewarding ones. That's why "Ahle Sunnat wa Jama'at" is in agreement and has consensus on arranging and holding "Mehfil-e-Meelaad" programmes.

Q21. Can "Sunnat" be called "Nafl" or not?
A. "Nafl" (pl.Nawaafil) is that permissible and lawful act which is neither "Fard"(obligatory) nor "Waajib" (essential). So it is a common (lawful) word which is also applicable to "Sunnat" (pl.Sunan). Therefore, Muslim jurists have also explained about and commented on "Sunan" (Prophet's practices, sayings) in their books of Islaamic jurisprudence. However, if there is any particular thing about "Sunan", those are explained separately.

Q22. How many Shar'i reasons, sources are there by which these Shar'i commands are proved?
A. There are four Shar'i reasons, sources i.e. the Holy Qur-aan, Ahaadees, Ijma-e-Ummah and Qiyaas.

Q23. What does "Qiyaas" mean?
A. Shar'i meaning of Qiyaas is to refer any "Furoo'i Masalah" (subsidiary issue, matter) to the main issue, matter in respect of 'Illat (cause, ground) and "Hukm" (command). For instance, an intricate (subsidiary) issue, matter crops up whose lawfulness or unlawfulness is not directly proved by "Qur-aan-o-Hadees". In such situation, similar issues,matters available in "Qur-aan-o-Hadees" will be consulted and researched and 'Illat and "Hukm" of whichever of them are found in agreement with it the "command" of the said main issue,matter will be applicable to the subsidiary issue,matter in question. This referral and analogical process is called "Qiyaas". Qiyaas is, in fact, a manifestation of Shari'ah which unveils hitherto covered commands of Qur-aan-o-Hadees.

No Tom, Dick or Harry can make Qiyaas. It is an exclusive job of Mujtahid (the Muslim jurist who exercises his independent opinion). Qiyaas is proved by Holy Qur-aan, Holy Prophet and words and deeds of the Prophet's companions. Therefore, its outright rejection is infidelity.

CHAPTER - 2
ISLAMIC WORSHIPS

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ISLAMIC WORSHIPS

REMAINING REGULATIONS OF "TAHAARAH"(PURIFICATION)

"Masah" on socks.

Q 1. Is "Masah" lawful on socks?
A. "Masah" (passing wet hands) on socks during performance of ablution instead of washing feet is lawful. However, it is better for one to wash the feet provided that he considers "Masah" lawful. The lawfulness of doing Masah on socks during ablution is proved by a chain of "Ahaadees". That's why Muslim scholars maintain that he who considers it unlawful is "misguided" and he might go infidel. Once on enquiry about the identity of "Ahle Sunnat wa Jama'at" Hadrat Imaam-e-Aazam Abu Hanifa (may Allah be pleased with him) said, keeping in view the prevalent situation in "Kufa" a city of Iraq then, "Tafdeelush Shaiekhaieni wa Hubbul Khatanaieni wa Mas-hul Khuffaien" (considering Hadrat Amir-ul-Mu'mineen Abu Bakr Siddique and Hadrat Amir-ul-Mu'mineen Farooq-e-'Aazam [may Allah be pleased with them] the highest of all companions of the Holy Prophet and loving Hadrat Amir-ul-Mu'mineen Usmaan-e-Ghani and Hadrat Amir-ul-Mu'mineen Ali Murtuzaa (may Allah be pleased with them) and doing "Masah" on socks is the emblem of Ahle Sunnat wa Jama'at".

Q 2. What are the conditions of "Masah"?
A. There are some conditions for "Masah" like: (1). Socks should be so long as to cover the ankles easily, (2). be well-stuck to the feet so that one could walk without any difficulty, (3). should either be made of leather or only soles of those be of leather and the remaining of any other thick stuff like canvas etc.(4). socks be worn after having either performed ablution or only having washed the feet and then do ablution, (5).be worn neither in the state of "Janaabat" (seminal pollution) [when bath becomes obligatory] nor should become "Junbi" (sexually polluted) after having worn them, (6) be worn within the prescribed duration, (7) no sock should be torn more than three fingers that means during walk three fingers should not be visible from the torn part. No matter if it is (how much it may be) torn above the ankle.

Q 3. How many "Fard" are there in "Masah"?
A. There are two "Fard" (obligatory acts) in Masah i.e. doing Masah of each sock at least to the size of three small fingers and on the surface of socks (on the portion of insteps).

Q 4. How many "Sunnats" are there in Masah?
A. Doing Masah with (the inner surface of) three (full) fingers and drawing them upto shin with the fingers separated are Sunnat.

Q 5. What is the prescribed duration of Masah?
A. The prescribed duration of Masah for a resident is a day and night and three days and three nights for a traveller. Its time begins from the first "Hadas" (nullification of ablution). For example, one wears socks in the morning and his ablution nullifies for the first time at the time

of Zuhr (after-noon prayer) he (if resident) will do Masah next day upto Zuhr time and in case of traveller the time will last upto Zuhr of the
fourth day.

Q 6. What is the accepted manner of Masah?
A. The accepted manner of Masah is to put three fingers of the right hand on the ends of the right toes and three fingers of the left hand on the ends of the left toes and then draw them upwards at least to the length of three fingers. Taking fingers upto shins is Sunnah. The fingers must be wet.

Q 7. Which things render Masah void?
A. The things/acts which nullify ablution also render Masah void. Besides, Masah also gets nullified on completion of the prescribed duration, taking off sock or simple intention of taking off, taking the heel out of sock or the foot (more than half) comes out of sock due to any reason. Similarly, if the water gets into sock wetting the foot more than half the Masah will go void.

Q 8. Can Masah be done on bandaged wound or not?
A. Masah can be done on bandaged wound if the water harms wound or unwinding of bandage harms or there is none to unwind it. In case, the water does not harm then wash the wound. If washing harms, only flow water on it. If it also harms then do Masah on wound and even it can not be done due to fear of harm, do Masah on the bandage. It is better to do Masah on the whole bandage otherwise it must be done on most of the bandage.

Q 9. What injunction is there about any fractured bone of the body which has been plastered or strapped with bamboo splints?
A. The injunction which is meant for the afore-mentioned question No.8 is also applicable to this case.

Q10. Will Masah remain in order or go void if plaster or bandage is unfastened?
A. No fresh Masah is needed if plaster or bandage is unfastened provided it is fastened again. In case of removal of plaster or bandage the wound should be either washed or Masah be done as the case may be.

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REMAINING REGULATIONS OF QIRAA-AT

Q 1. Is there any particular quantity of Qiraa-at for any prayer?
A. Qiraa-at (recitation from the Holy Qur-aan) of a small verse comprising two or more words fulfills "Fard" (obligatory act) of prayer and recitation of Surah Fateha followed by a small Surah (Qur-aanic chapter) or three small verses or one or two verse(s) which is/ are equal to three small verses in length fulfills "Waajib" (essential act). No more Qiraa-at than this is essential in any prayer whether it is "Fard" or "Nafl" but is "Masnoon"(commendable act).

Q 2. How much Qiraa-at is Masnoon in obligatory prayers?
A. Recitation of "Surah Burooj" (Zodiacal signs) or the likes in "Fajr" and "Zuhr" prayers, smaller than these in "Asr" and "'Ishaa" and small Surah of "Qisaar-e-Mufassal" in "Maghrib" prayer is Sunnat during journey there is peace and one is in no hurry. In case of stay, recitation of "Tiwaal-e-Mufassal" in "Fajr" and "Zuhr", "Ausaat-e-Mufassal" in "Asr" and "'Ishaa" and "Qisaar-e-Mufassal" in "Maghrib" prayer is Sunnat provided the time is not running out. These injunctions are applicable to Imaam and an individual as well.

Q 3. What are "Tiwaal-e-Mufassal", "Ausaat-e-Mufassal" and "Qisaar-e-Mufassal"?
A. Qur-aanic chapters from Surah Hujuraat (the appartment) [part-26] to the last are called "Mufassil" which consists of three portions i.e. Tiwaal-e-Mufassal (from Surah Hujuraat to Surah Burooj), Ausaat-e-Mufassal (from Surah Burooj to Lam Yakunil (Surah Bayinah) and "Qisaar-e-Mufassal" (from Surah Bayinah to the last Surah Naas).

Q 4. What injunction is there about leaving "Qiraa-at Masnoonah" due to any pressing need?
A. One may give up "Qiraa-at Masnoonah" in worry like the prescribed time of prayer is running out or there is fear of enemy or thief etc. and make recitation from the Holy Qur-aan as warranted by the situation irrespective of journey and stay and even leave "Waajibaat" (essential acts). For instance, Fajr time is running out and there is so short time left that he can not recite many verses but only one in each Rakah then he should immediately do it. However, the prayer should be repeated after the Sun has fully risen. Or he has begun Sunnat prayer of Fajr and now he apprehends to miss Jama'at then he should observe only "Waajibaat" and give up "Sana" and "Ta'awuz" and recite "Tasbih" only once in Rukoo and Sujood.

Q 5. Can Qiraa-at Masnoonah be prolonged or not?
A. Qiraa-at Masnoonah can be prolonged provided that it does not cause inconvenience to "Muqtadis" (followers) otherwise not. A Hadees in this context says: the one who leads prayer must care about his "Muqtadis" which include the sick, the weak and the aged (i.e. not to prolong Qiraa-at but be brief) and may prolong Qiraa-at when he offers his individual prayer.

Q 6. Should Qiraa-at be equal in every Rakah or less and more?
A. Prolongation of Qiraa-at in the first Rakah of Fajr prayer in comparison to the second Rakah is "Masnoon" and its quantity is fixed as two-third in first Rakah and one-third in second Rakah. It is better to do more Qiraa-at in the first Rakah of other prayers including Jumu'ah and Eid prayers than the second Rakah and in Sunnat and Nafl prayers equal Surahs be recited in both Rakahs.

Q 7. What about more Qiraa-at in second Rakah than the first Rakah?
A. It is "Makrooh" to prolong Qiraa-at in second Rakah compared to the first Rakah when the verses of both Surahs are equal in number and that the prolongation of Qiraa-at is by three verses. And if the verses of Surahs are small and large then total number of the verses will not be countable but letters and words. It is odious if there is much disparity between the words and letters of the two Surahs though the verses are equal in number, otherwise not. For example, it is odious if "Alam Nashrah" (Surah Al-Inshirah) is recited in the first Rakah and "Lam Yakunil" (Surah Bayinah) in second Rakah though both the Surahs consist of eight verses respectively.

Q 8. What about determination of any particular Surah for any prayer for ever?
A. Determination of Surahs that such and such Surah has to be necessarily recited in so and so prayer is "Makrooh". However, those Surahs whose recitation in prayers is proved by "Ahaadees" should be recited occasionally but not regularly to earn blessings so that others may not get an impression of its being "Waajib".

Q 9. What is Qiraa-at Masnoonah in Sunnats of Fajr prayer and Witr?
A. The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) generally recited "Surah Kaafiroon" in the first Rakah of Sunnat of Fajr prayer and "Surah Ikhlaas" in second Rakah and in Witr "Surah 'Alaa" or "Surah Qadr" in the first Rakah, "Surah Kaafiroon" in second and "Surah Ikhlaas" in third Rakah. Similarly, recitation of "Surah 'Alaa" in the first Rakah of Jumu'ah and Eid prayers and "Surah Ghaashiyah" in second Rakah is Sunnat. However, this all is exempt from the rule expounded above.

Q10. What about anti-serial-wise recitation of the Holy Qur-aan?
A. Anti-serial-wise recitation of Qur-aanic Surahs like one recites Surah "Kaafiroon" in the first Rakah and "Alam Tara Kaiefa" (Surah Feil) in second Rakah is "Makrooh". However, if he started reciting any prior Surah in second Rakah forgetfully and afterwards he realised his mistake, then he should complete the Surah even though he recited only a word from it.

Q11. What about repeating only one Surah in prayer?
A. Repetition of one Surah in both Rakahs of prayer is "Makrooh Tanzihi" if there is no disability, helplessness otherwise it is not undesirable. For instance, one started reciting the same Surah in second Rakah by mistake which he had recited in the first Rakah or he could not recall any other Surah or he recited the last Surah i.e. "Naas" in the first Rakah. In such situation he should recite the same Surah in second Rakah too.
However, in Nafl prayer repetition of one Surah in both Rakahs or repetition of the same Surah in one Rakah is lawful without any undesirability.

Q12. What about dropping Surah from in-between?
A. Skipping from any Surah (recited in the first Rakah) to another (for reciting in second Rakah) dropping a small Surah in-between is "Makrooh". However, it is not undesirable if the dropped Surah is larger than the Surah recited in the first Rakah like Surah "Qadr" can be recited after Surah "Teen" as Surah "Ikhlaas" must be recited after Surah "Nasr".

Q13. What are the excellences of the recitation of Glorious Qur-aan?
A. There are myriad of excellences of reciting and teaching the Glorious Qur-aan. Briefly, it may be understood that it is "Kalaam Allah" (Speech, word of Allah) and Islaamic faith and its commands are founded on it. Its recitation and reflection, meditation and research in it leads man

to Allah Almighty. This Holy Book is not only a peerless agglomeration of all knowledge and sciences but its each and every word and letter is also a source of Divine blessings and favours.

The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) said to this effect:
1. Recite the Holy Qur-aan because it will intercede for its reciters on the Doomsday.
2. The recitation of a letter of the Qur-aan earns reciter ten goodnesses.
3. Allah Almighty says I bless him with more excellent things who is so occupied with the recitation of Holy Qur-aan and remembering of Me as to spare no time to implore Me for anything than those who ask.
4. The house in which the Qur-aan is recited is so bright for the inmates of the heavens as are the stars for dwellers of the world.
5. Illuminate your houses with "Salaat"(prayer) and Qur-aan.
6. The recitation of the Holy Qur-aan is the best worship done by my Ummah.
7. The best among you is he who learnt and taught the Holy Qur-aan.

Q14: Which important points should one keep in mind while reciting the Holy Qur-aan?
A. The chief objective of reciting the Holy Qur-aan is to read/recite it by considering and understanding its meaning. This illumines the heart. While reciting the verses regarding "Amr-o-Nahi" (commands and prohibitions) one should resolve in the heart to follow the "commands" and beg forgiveness for the sins and faults he committed in the past. On reciting the verse about "mercy" he should express his delight and seek Allah's mercy and on the verse relating to "torment" he should be afraid and seek refuge with Allah. One should read/recite the Holy Qur-aan with all his heart so that he feels moved and tears come from his eyes.

To laugh, trifle or look to any fun or any indecent thing during the recitation of the Holy Qur-aan or to break its recitation for speaking to anyone is "Makrooh". It is also forbidden to adopt the Holy Qur-aan as a source of income or profession.

Q15: Is it lawful or not to recite Holy Qur-aan in walking and lying position?
A. The Holy Qur-aan can be recited (from memory not looking to the text) in lying posture provided the feet are shrivelled (not stretched) and the face is also not covered. Likewise, it can also be recited in walking and working position with the condition that the heart (attention) is not distracted otherwise it is "Makrooh".

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"IMAAMAT" (LEADING THE PRAYER)

Q 1. What is meant by "Imaamat"?
A. "Imaamat" means chieftainship, leadership and leader is called "Imaam". Imaamat of "Salaat" (prayer) means attachment of prayer of a "Muqtadi"(follower) to the prayer of "Imaam" with some conditions. An Hadees in this context says that Imaam is responsible for the prayer of his "Muqtadis". It means that Imaam is wholly responsible for the prayer offered well or deficient by his Muqtadis under his leadership. It is naivety and lack of "Shar'i" knowledge to ask every bearded man to lead prayer. The "Shari'ah" envisages some conditions for Imaamat which every Imaam must possess.

Q 2. What are the conditions for Imaamat?
A. There are six conditions for Imaam provided he is not disabled: (1). He ought to be Muslim, (2) mature or of full 15 years if there is no apparent sign of maturity, (3) sane, (4) male, (5) he must know "Qiraa-at" to such an extent that the prayer led by him is in order and (6) free from disability i.e. he should not suffer from such a disease that renders him unable to lead the prayer.

Q 3. Under whose leadership is prayer "Makrooh Taimhi"?
A. Offering prayer under leadership of slave, rustic, blind, bastard, smartly handsome teenager (whose beard and moustache are not yet visible), leper, leuco derma-affected person whom people abhor and gullible, who is easily deceived in shopping, is "Makrooh Tanzihi" i.e. to offer prayer under their leadership is against decency and no matter if offered. In case these people are in greater know of "Salaat" and "Tahaarah" (matters, issues of prayer and cleanliness) and one better than such is not available then they deserve to lead prayer without any undesirability. There is very slight abhorrence in "Imaamat" of a blind provided that he is mindful of "Taharah".

Q 4. Under whose leadership is prayer "Makrooh Tahreemi"?
A. Offering prayer under the leadership of those who have wrong beliefs (not to the extent of infidelity), "Faasiq-e-Mo'lin" (he who commits major sins openly) like drunkard, gambler, fornicator, usurer, back-biter, the one who shaves his beard or trims or does not keep as prescribed by the "Shari'ah", watcher of dance and music programme, he who describes Hadrat Moula Ali (may Allah be pleased with him) superior to "Shaikhain" (Hadrat Abu Bakr Siddique and Hadrat 'Umar Farooq [may Allah be pleased with them]) or he who speaks ill of the Prophet's companions Hadrat Ameer Mu'aawiyah and Hadrat Abu Musa Ash'ari (may Allah be pleased with them), is Makrooh Tahreemi i.e. all prayers if offered under the leadership of such wicked persons will have to be repeated. However, "Jumu'ah" and "Eid" prayers may be offered under the leadership of a heretic and wicked Imaam with undesirability at such place where "Jumu'ah" and "Eid" prayers are held at the same place and that a pious Imaam is not available.

Q 5. Under whose leadership is prayer invalid?
A. Offering prayer under the leadership of one who recites the Holy Qur-aan so incorrectly that its meaning is distorted or he does not perform ablution or takes bath properly or denies any of essentials of Islaamic faith i.e. his wrong beliefs have touched infidelity or he denies the intercession of the Holy Prophet or "Deedaar-e-Ilaahi" (the Splendid Sight of Allah) or torment of grave or "Kiraaman Kaatibeen" (angels recording good and evil deeds of man), is absolutely invalid, for, prayer of such accursed person is no prayer what to talk of offering prayer under his leadership. Even Jumu'ah and Eid prayers under him are invalid.

Q 6. What are the conditions for "Iqtidaa"?
A. "Iqtidaa" means to follow or attach one's prayer to the prayer of Imaam. There are thirteen conditions for it: (1). Muqtadi intends for Iqtidaa, (2) to form intention with "Takbir-e-Tahreemah" or before it provided no such word is said or action done between the intention and Takbir-e-Tahreemah that is alien to prayer, (3) Imaam and Muqtadi must be within the same place, ground or field, (4) the prayer of Imaam and Muqtadi must be the same or Imaam's prayer should be superior to that of Muqtadi's, (5) Imaam's prayer must be right according to Muqtadi's Mazhab (creed) and (6) both of them must consider it right as per their respective creed, (7) woman must not be beside man in row (there are some exceptions in this regard), (8) Muqtadi should not precede Imaam, (9) to be in the know of Imaam's performance of "Rukn" (standing, bowing,prostration etc) by seeing or through other way, (10) Muqtadi should know whether the Imaam is resident or traveller, be it even after the prayer is over, (11) to participate in every "Rukn" like him or less than him, (13) Muqtadi must not exceed Imaam in respect of the conditions of prayer.

Q 7. Can an immature be made Imaam for "Taraawih" prayer or not?
A. An immature lad can not lead prayer of mature believers even funeral prayer or "Taraawih" or "Nail" prayer. However, he can lead prayer of immature lads provided that he is sensible.

Q 8. Who is more deserving of Imaamat (leading prayer)?
A. The most deserving of Imaamat (leading prayer) is the believer who is in the greatest know of the matters,issues of prayers and purification (cleanliness) provided that he has committed such a quantity of the Holy Qur-aan to his memory that he could do "Masnoon Qiraa-at" and also recite correctly. He should not have wrong beliefs and should keep himself away from shameful and all those acts which are repugnant todecency.

Thereafter the one who is most versed in "Qiraa-at" and recites accordingly then he who is most pious i.e. even avoids doubtful things what to think of "Haraam" (unlawful), then the most aged, then the one who possesses best manners and then he who is regular in offering "Tahajjud" (late night supererogatory prayer) and if some persons are equal in these qualities then the one who is the best according to Shari'ah or he who is chosen by the "Jama'at (congregation) should be assigned to lead prayer.

However, if there is an appointed Imaam in any mosque or at any place then this Imaam is most deserving of leading prayer notwithstanding the fact that others are more versed in Islaamic knowledge and "Tajveed" (distinct and excellent recitation of the Qur-aanic verses). The said Imaam must fulfill all the conditions of "Imaamat" otherwise he is not worthy of leading prayer.

Q 9. What about the "Imaamat" of that person with whom people are displeased?
A. It is "Makrooh Tahreemi" for the one to lead prayer with whom people are displeased owing to any "Shar'i" reason. If there is no such reason, he should be made Imaam particularly when he is "Ahaq" (most deserving).

Q10. Can a disabled be Imaam of disabled persons and an "Ummi" (illiterate) of illiterate people or not?
A. A disabled (who is suffering from such a disease that he can not keep up his ablution even for an obligatory prayer) can lead prayer of his likes or more disabled but can not lead prayer of those who are less disabled than him.

In case, the Imaam and Muqtadi have separate disability like one suffers from flatulence whereas the other's nose bleeds then they can not lead prayer of each other.

An "Ummi" (illiterate) who has no Qur-aanic verse in his memory or has memorised but can not recite correctly i.e. renders the meaning corrupt, can lead prayer of "Ummis" but can not be Imaam of "Qaari" i.e. he who can recite the Holy Qur-aan correctly to the extent of"Fard" that is a small verse. Likewise, if he leads prayer of Ummi and Qaari though the Qaari joined Jama'at after it was established, their prayer will not be valid.

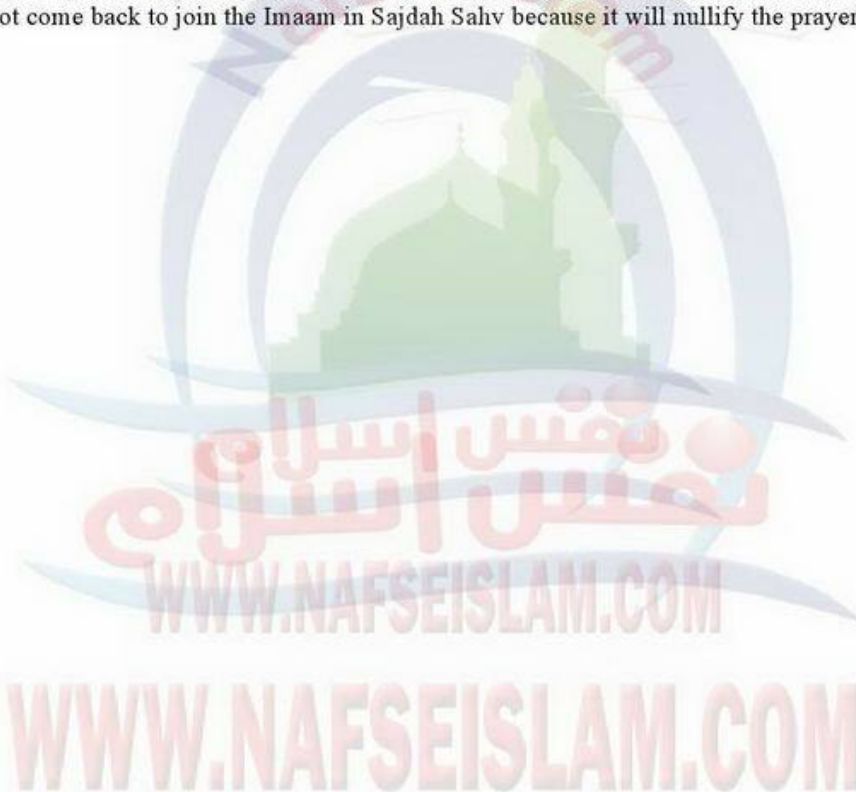
Q11. Who is called "Muqtadi" and how many kinds of it are there?
A. The one who follows Imaam in prayer is called "Muqtadi" and there are four kinds of it: (1)."Mudrik" the one who followed the Imaam (joined prayer) from the first "Rakah" upto "Tashah-hud", (2) "Laa Haq" he who joined prayer in the first Rakah but afterwards his all or certain Rakah(s) was(were) vitiated due to any excuse or without excuse, (3) "Masbooq" the one who joined Imaam (Jama'at) after some Rakahs and remained in the Jama'at till it was over, (4) "Laa Haq Masbooq" he who missed earlier Rakah(s) and joined Imaam in the remaining one(s) but went "Laa Haq" later i.e. the prayer offered by him was vitiated.

Q12. What injunction for "Laa Haq" is there?
A. The injunction for "Laa Haq" is the same as is for "Mudrik" i.e. he will neither do "Qiraa-at" nor "Sajda Sahv" for any shortcoming or forgetfulness in prayer while offering his vitiated prayer. He should not join "Jama'at" again but should offer his vitiated prayer individually after the Jama'at is over and first say the vitiated Rakah (s) and then the remaining one(s). In case, he again joined Jama'at and offered the vitiated Rakah (s) after the Imaam has said "Salaam", the prayer would be in order but he would be sinner.

Q13. What injunction for "Masbooq" is there?
A. The "Masbooq" who missed one or more Rakah(s) should join Jama'at and complete his prayer after the Imaam has said "Salaam". The rules for "Munfarid" (individual) are applicable to him for the purpose of offering missed Rakah (s). He should do Qiraa-at in the missed Rakah and recite "Sana" (if could not recite earlier) and also recite "Ta'awuz" and "Tasmiyah" prior to Qiraa-at. Also observe Sajda Sahv if any shortcoming or forgetfulness is committed during the performance of missed Rakah(s). The observance of the first missed Rakah will not be taken as first in respect of "Tashah-hud" but as second or third or fourth as the case may be. For instance, he joins the last Rakah of the four Rakahs prayer and stands up to complete his prayer after the Jama'at is over, this missed Rakah which he offers now by himself is the first in regard to Qiraa-at but for the purpose of Tashah'hud it is the second. So he should complete this Rakah reciting "Surah Faateha" and any other Surah (Qiraa-at) and sit in "Qa'adah". Thereafter he should stand erect for the next(third) Rakah in which he should recite Surah Fateha and any other Surah and do not sit now in Qa'adah but stand up for the last (fourth) Rakah. In this posture, he should recite only Surah Faatehah and after performing "Rukoo" and "Sujood" he should observe "Qa'ada Akheera"in which he should recite Tashah-hud etc. and finish the prayer saying Salaam. "Masbooq" should not stand up immediately after the first Salaam is said by the Imaam but should wait a bit to ensure that Imaam is not due to observe Sajdah Sahv.

Q14. What injunction for "Masbooq" is there in case he says Salaam with the Imaam?
A. Prayer will not be in order if "Masbooq" says Salaam with the Imaam intentionally considering that he has to say Salaam with the Imaam and if it is done by mistake and that too after the Imaam has said Salaam then the prayer will be in order but he will have to observe

Sajdah Sahv on completing his prayer as per the rules. And in case, he does it just with the Imaam (by mistake) then he does not need to do Sajdah Sahv but should stand up to complete his prayer.

Q15. What should "Masbooq" do if the Imaam observes Sajdah Sahv after he has stood up?
A. "Masbooq" who stands up immediately after the Imaam has said first Salaam without waiting a while to know as to whether the Imaam has to do Sajdah Sahv or not, should return to join the Imaam in Sajdah Sahv, provided that he has not completed his individual Rakah and performed Sajdah in the meanwhile, and then complete his remaining prayer as per the rules. What error he has committed in the given situation is not countable. And in case, he does not return to join the Imaam in Sajdah Sahv and complete his remaining prayer, then he should perform Sajdah Sahv at the end of prayer by himself and if he has done Sajdah of his indiviDu'aal Rakah then he should not come back to join the Imaam in Sajdah Sahv because it will nullify the prayer.

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"JAMA'AT" (CONGREGATIONAL PRAYER)

Q 1. What about offering prayer five times a day with Jama'at?
A. Offering prayer with Jama'at (congregation) is "Waajib" (essential) for every sane and mature male believer provided that he faces no trouble in reaching the mosque. The one who forgoes congregation without any "Shar'i" reason is "Faasiq" (transgressor, disobedient) and his evidence is also unacceptable. He deserves severe punishment and his neighbours will also be sinner if they acquiesce in his sin.

Q 2. What about Jama'at for "Jumu'ah", "Eid", "Taraawih" and "Witr" prayers?
A. Jama'at is must (an obligatory condition) for Jumu'ah and Eid prayers and "Sunnat Kifaayah" (if performed by a few Muslims all will be relieved of the obligation otherwise all will be held responsible) for Taraawih prayer.
Jama'at is "Mustahab" (commendable act) for "Witr" prayer in the holy month of "Ramadaan" and Sunnat for the prayer of solar eclipse.

Q 3. Is congregational prayer (Jama'at) essential for women?
A. It is impermissible for women (young or old) to offer any prayer in Jama'at irrespective of day or night or Jumu'ah and Eid prayers. Likewise, they can not attend "Waz" (preaching gatherings). However, some Muslim scholars have now allowed it in view of growing outing of women in markets and other places.

Q 4. In which conditions can Jama'at be abandoned?
A. Following are the excuses to forgo Jama'at:
(1).Torrential rain, (2) heavy mud all around, (3) intensely cold, (4)pitch darkness, (5) hurricane, (6) apprehension of the loss of valuables/belongings or (7) food, (8) fear of creditor when one is penniless, (9) fear of tyrant or an oppressor, (10) intense need to defecate, (11) to urinate or (12) to break wind, (13) one is extremely hungry and food is being served, (14) one apprehends to miss the caravan if he joins Jama'at, (15) tending the sick who may suffer and feel nervous if left alone.

Q 5. Which people are permitted not to go to mosque for Jama'at?
A. The people who are permitted not to go to mosque to join Jama'at are: (l).The sick who finds it hard to reach mosque, (2) invalid,cripple,(3) the one whose foot is amputated, (4) paralysed,(5) so old one that he can not go to mosque,(6) blind,even there is one to take him to mosque and (7) an immature who is not bound to join Jama'at.

Q 6. What are the blessings and benefits of offering prayer with Jama'at?
A. An "Hadees" to this effect says: the prayer offered with Jama'at carries twenty-seven-times more reward than the prayer offered individually. Another Hadees says: the believer who offers prayer five times a day with Jama'at and also finds Takbir-e-Ulaa for forty days consecutively for the sake of Allah, is freed from the torment of hell and "Nifaaq" (hypocrisy).

In addition to these great advantages the congregational prayer (Jama'at) also develops harmony and unity among the Muslims, acquaints them with "Shar'i" affairs, issues, provides an opportunity to know about the problems and distress faced by the neighbours, to meet and enjoy the blessings of the pious and saintly people and expectation of the acceptance of prayer by the

means of these loved ones of Allah, to know about the plight of the poor and needy people, imbues believers with the spirit of worship, inclines them towards Allah Almighty and keeps them away from the worldly evils and vices till such time they are in Jama'at and so on and so forth.

Q 7. How to stand in Jama'at?
A. Muqtadis (followers) should form rows and stand shoulder to shoulder leaving no gap between them and an individual should stand beside the Imaam on the right side. His feet should be abreast of Imaam (not forward). It is Makrooh for an individual to stand behind or on the left side of the Imaam. Rows should be arranged in such way that the first row consists of men and the second of children. If there is only one child, he should be drawn up in the men's row. The Imaam should stand ahead of his Muqtadis in the centre. It is against Sunnah to stand on the right or left side to lead prayer.

The one who is superior to all Muqtadis in the Jama'at should stand just behind the Imaam in the first row.

Q 8. What about standing in the rear row when there is room in the front row?
A. It is Makrooh to stand in the rear row when there is room in the front row to stand in. If one finds room in the first row while the second is full, he should reach the first row making his way thereto through the second row and stand there. A Hadees gives the glad tidings of absolution to the believer who does so. However, it should be kept in mind that such action may kick up a row due to lack of Islaamic knowledge among Muslims. So it should be done where people understand "Shar'i" issues, affairs.

Q 9. Which things a Muqtadi should not do if Imaam does not?
A. There are five things which a Muqtadi should not do if Imaam leaves those and follow the Imaam i.e. (1).Takbirs of Eid prayer,(2) Qa'adah Ulaa, (3) Sajdah Tilaawat, (4) Sajdah Sahv and (5) Du'aa-e-Qunoot if he fears to miss Rukoo otherwise complete it. As for Qa'adah Ulaa, Muqtadi should prompt (point out the mistake) if Imaam forgets to observe Qa'adah Ula and has not yet stood erect so that he may return to perform it. In case the Imaam has stood upright then Muqtadi should not prompt him but instead follow him otherwise his prayer will be vitiated.

Q10. Which things a Muqtadi should not do if Imaam does?
A. There are four things in which a Muqtadi should not follow the Imaam if he does i.e.(1).Observance of any "Rukn" (essential) more than the prescribed number like performance of two Rukoo and three Sujood in a Rakah or (2) utterance of more Takbirs than sixteen in Eid prayer or (3) saying five Takbirs in funeral prayer or (4) standing up by mistake for the fifth Rakah after Qa'adah Akheera. In this case, if Imaam returns without completing the fifth Rakah, Muqtadi should follow him and complete the prayer with the observance of Sajdah Sahv and if all followed the Imaam and performed Sajdah of the fifth Rakah then the prayer of all inclusive of Imaam will be vitiated.

Q 11. Which things a Muqtadi should observe if Imaam abandons those?
A. The following things should be observed by Muqtadi if Imaam abandons those:(l).Lifting the hands for Takbir-e-Tahreemah, (2) recitation of "Sana" (if Imaam is still reciting Surah Faatehah that too in soft voice), (3) Takbiraat-e-Intiqaal (Takbirs of Rukoo and Sujood), (4) Tasbihaat(remembrance of Allah as prescribed) of Rukoo and Sujood, (5) Tasmee i.e. "Sami Allaa Huleman Hamedah", (6) Tashah-hud, (7) saying Salaam turning the face to both sides, (8)

utterance of Takbiraat-e-Tashreeq (which are recited loudly after every obligatory prayer from the Fajr prayer of 9th Zil-Hijj to the Asr prayer of 13th Zil-Hijj).

Q12. What should one do who is offering obligatory prayer himself and in the meanwhile Jama'at is established?
A. If one has just begun his obligatory prayer by himself (individually) or has completed one Rakah of Fajr or Maghrib prayer and in the meantime Jama'at is established there, he should immediately abandon his prayer and join the Jama'at and in case he has observed Sajdah of the second Rakah then he should complete the prayer. As for four Rakah prayers, he should complete two Rakahs if has offered one or is offering the second Rakah and then join the Jama'at. The said two Rakahs offered by him will be counted as Nafl prayer. And in case he has offered three Rakahs then he should not give up his prayer but complete all (four) Rakahs and thereafter join Jama'at with the intention of Nafl prayer. Thus he will gain the reward of Jama'at. However, he can not do so in Asr prayer as after Asr "Nafl" prayer is not lawful.

Q13. What injunction is there for one who is offering Sunnat or Nafl prayer and in the meantime Jama'at is established?
A. If he has begun Nafl prayer and in the meanwhile Jama'at is established then he should not abandon his prayer but complete two Rakahs and in case he is offering the third Rakah then he should complete four Rakahs to join the Jama'at. And in case, he has begun Sunnat prayer of Jumu'ah and Zuhr and in the meantime either "Khutbah" (sermon) is commenced or Jama'at is established he should complete the prayer and then join the Jama'at.

Q14. How to break prayer under intense need?
A. It is Haraam (unlawful) to break prayer unless there is a valid excuse. However, under intense need one can break prayer in standing posture (no need to sit down) saying Salaam (turning his face to the right side).

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"MUFSIDAATUS SALAAT" (ACTS WHICH VITIATE PRAYER)

Q 1. What is meant by Mufsidaatus Salaat?
A. "Mufsidaatus Salaat" are those things/acts which, if done during the performance of prayer, vitiate (i.e. end the prayer) and it will have to be repeated correctly.

Q 2. How many kinds of those acts which vitiate prayer are there?
A. Acts which vitiate prayer (Mufsidaat) are of two kinds i.e. words and deeds.

Q 3. Which sort of words vitiate prayer?
A. The following words vitiate prayer if are done during its performance:
(1). To talk to somebody intentionally or unintentionally, in drowse or in waking at one's own sweet will or under compulsion and less or more, (2) to salute (say "Salaam" to) someone, (3) to respond to "Salaam" (salutation), (4) to respond to somebody's sneeze saying "Yarhamu Kallah", (5) to say "Al-Hamdu Lillaah" hearing any good news,(6) to say "Subhaan Allah" or "Laa Ilaaha Illal Laahu"(by way of response) seeing any wonderful thing, (7) to say "Innaa Lillaahe wa Innaa Ilaie-hi Raaje'oon" on hearing bad news, (8) to respond to or address anyone by Qur-aanic word, (9) to say "Jalla Jalaluhoo" hearing the exalted name of Allah Almighty, (10) to recite "Durood Shareef (invoke Allah's blessings) hearing the blessed name of the Holy Prophet, (11) to say "Sadaqal Lahu wa Sadaqa Rasooluhoo" hearing "Qiraa-at" of the Imaam if it is done as a response in these three cases, (12) to respond to the call of prayer [Azaan], (13) to curse Satan hearing his accursed name, (14) to recite "Rabbi wa Rabbu kal Laah" seeing the moon, (15) to blow to oneself after reciting Qur-aanic verse piece-meal due to fever, (16) to recite any passage of the Holy Qur-aan with the intent of stanza, (17) to exclaim "Aah", "Oh", "Uf etc. because of pain or any trouble, (18) to read the Holy Qur-aan seeing its text,(19) to recite only "Torah"(old testament) and "Injeer'(new testament), (20) to remind or prompt anyone else but Muqtadi's own Imaam, (21) to heed other's reminding than Imaam's own Muqtadi's, (22) to make "Du'aa" (supplication)for such a thing which can be had from people,(23) to err in reciting the Holy Qur-aan or (24) to err in the specified remembrances of prayer i.e. "Tasmee", "Tahmeed", "Tashah-hud" to such an extent that their meanings are distorted and etc.

Q 4. Which sort of deeds, acts vitiate prayer?
A. The following deeds, acts vitiate prayer if are done during its performance:
(1). Protraction of deed,act i.e.one protracts "Rukn" of prayer so long that other, if sees him from a distant place, gets an impression that he is not in prayer, (2) to put on shirt or trouser or to tie "Taihband" (sheet used to cover lower part of the body), (3) to prostrate at an unclean and impure place without any cover, (4) to place the hands or knees at an unclean and impure place during prostration, (5) to observe a "Rukn" of prayer with "Satr-e-Aurat" open or exposed or (6) such quantity of impurity which is prohibited is sticking to the body or cloths or (7) to spend such time in this condition that "Tasbih" (remembrance of Allah) could be recited thrice or (8) to precede the Imaam in this state, (9) to eat or (10) to drink intentionally or unintentionally, less or more and even if a sesame-seed is swallowed without mastication or a drop of water fell into the mouth and was swallowed, in such conditions prayer is vitiated, (11) to withdraw or turn away the breast from the "Qiblah" to the extent of 45 degree, (12) to walk or move unnecessarily from one's place to the extent of two rows i.e. three steps,(13) to shift from one prayer to other uttering "Takbir". For instance, one was offering "Zuhr" prayer and he uttered "Allah-o-Akbar" with the intention of "Asr" or "Nafl" prayer, his "Zuhr" prayer would be vitiated, (14) to write three words

in such a way that the letters are visible, (15) to scratch thrice or (16) to strip off three hairs in succession in a "Rukn",(17) to weep loudly due to pain and trouble, (18) to faint or suffer lunacy, (19) to laugh so loudly (burst into laughter) that others may hear it, be so in the waking or in the prayer of "Rukoo" and "Sujood". In this case even ablution is nullified, (20) to prolong the sound of letter "A" in "Allah-o-Akbar" i.e. to utter as "Aaakbar" or to prolong the sound of letter "B" in "Akbar" i.e. to utter as "Akbaaar" in "Takbiraat-e-Intiqaal". Prayer will not commence if it is done in "Takbir-e-Tahreemah".

Q 5. Will prayer be vitiated if a sick exclaims "Aah" involuntarily?
A. Prayer is not vitiated if a sick involuntarily exclaims "aah" or "oh". Likewise all those words which are involuntarily uttered while sneezing, coughing, yawning and belching are also forgiven. Utterance of such words in remembrance of Paradise and Hell does not vitiate prayer.

Q 6. When is prayer vitiated by light-coughing?
A. One's prayer will be vitiated if he lightly-coughs without any intent which produces the sound of two letters like "O, oh". However, prayer will not be vitiated in case of valid excuse or right intent like one is naturally compelled to cough lightly or to clear the throat or to remind the Imaam of his mistake or to make his presence in the prayer noticed by other(s) etc.

Q 7. Can Imaam be prompted in other prayers than "Taraawih" or not?
A. To prompt or remind one's own Imaam and to heed the prompting and reminding of Imaam's own Muqtadi in all prayers irrespective of "Taraawih" and non-Taraawih is permissible. However, Muqtadi should not hurry in prompting his Imaam on his faltering but wait for a while so that he may recollect or correct himself. Similarly it is "Makrooh" for the Imaam to compel his Muqtadis for prompting i.e. he should not reiterate the same Qur-aanic words/verse or stand silent but should either switch over to other Surah or start other verse provided such shifting does not vitiate the prayer and in case he has done "Qiraa-at" to such quantity that fulfills the prescribed requirement of the prayer, he should observe Rukoo.

Q 8. Will passing in front of one offering prayer vitiate his prayer or not?
A. Passing in front of one offering prayer does not vitiate prayer whether the passer is a man or woman or even a dog. But it is extremely sinful to pass in front of worshipper. An Hadees in this context says: had the passer known what sin he incurred by passing in front of one offering prayer he would have preferred to stop or stand for forty years over passing. Another tradition says: it would be better to sink into the earth than to pass in front of one offering prayer.

Q 9. What is "Sutrah"?
A. To put something in front of one offering prayer as a cover is called "Sutrah". Passing after "Sutrah" is permissible. The minimum height of "Sutrah" should be one hand and maximum three hands and its thickness should be at least like that of a finger. A wall or tree, if there is, in front of one offering prayer will serve as "Sutrah".

"MAKROOHAAT" (ODIOUS ACTS) OF PRAYER

Q 1. Which acts render prayer "Makrooh Tahreemi"?

A. Following acts if done during prayer render it "Makrooh Tahreemi":

(1). To trifle with cloths or beard, (2) to wrap up cloths from front or behind while (for example)going into "Sajdah" or to pull the legs of trouser,(3) to let the cloths flow, for example, to place on the head or shoulders in such a way that its ends flow or to wear shirt without putting the hands in sleeves but instead sleeves are put on the back. It is no matter if one end of sheet is placed on one shoulder (backwards) and the other end on the other shoulder flowing in front, (4) to roll up any of sleeves above half the wrist, (5) intense pressure to defecate, urinate or break wind, (6) a woman to have back-knot of hair, (7) to remove grits for "Sajdah". However, it can be done only once if prostration can not be made on them according to Sunnah, (8) to snap the fingers,(9) to interlock or intertwine the fingers of one hand with the other's fingers, (10) to place hand on the back, (11) to look hither and thither, (12) to look to the sky, (13) to sit like dog i.e.to sit on buttock with the knees joined to the chest and the hands(palms) are placed on the ground in "Thashah-hud" or between two prostrations, (14) a man to spread his wrists on the ground while performing "Sajdah", (15) to offer prayer in front of someone's face, (16) to wrap oneself up in cloth in such way that even the hands are not out, (17) to place or form turban round the head in such a manner that it is not in the centre i.e. the head is not fully covered, (18) to cover the nose and the face, (19) to cough unnecessarily, (20) to yawn intentionally, (21) to offer prayer in the cloths which carry pictures of the living, (22) to offer prayer at such a place where a picture is hung over his head or before him or on the right side or the left and even the back. However, the picture of mountain, river and the ilks does not vitiate prayer, (23) to abandon any "Waajib", for example, not to keep the back straight in "Rukoo" not to stand erect in "Quamah" or not to sit erect in "Jalsa" before going into "Sajdah", (24) to recite from the Holy Qur-aan in any posture other than "Qiyaam", (25) to finish "Qiraa-at" in "Rukoo" i.e.to go into "Rukoo" before the Qiraa-at is finished, (26) to precede the Imaam in "Rukoo" and "Sujood" or to raise the head before him, (27) to offer prayer only in lower garment even though shirt or other cloth to cover the body is available otherwise it is forgiven, (28) prolongation of prayer by the Imaam for somebody whom he knows and respects. However, it is not undesirable if he prolongs the prayer only to the extent of one or two "Tasbih" (remembrance) just to help him join the prayer, (29) to hurry to get in row(join prayer) saying Al-Laahu Akbar without taking position in row, (30) to offer prayer at an encroached place or in other's cultivated or tilled field, (31) to offer prayer before a grave with no cover in-between. However, prayer will not be nullified (but in order) if there is a cover between the grave and the worshippers or the grave is situated to the right side or the left or the back, (32) to offer prayer in the worship places of infidels and disbelievers. It is forbidden even to visit such places as the worship places of the infidels and disbelievers are the sanctuaries of devils,(33)to offer prayer in cloth (s) worn or sheet wrapped-up in with inside up, (34)not to tie "Angarkha"(coat-like shirt), (35) not to button up "Achkan"(long coat) when there is no under-shirt and the chest is visible. If under-shirt is there then it is "Makrooh Tanzeehi". It must be borne in mind that the prayer offered with any act of "Karaahat-e-Tahreemi" has to be repeated (repetition is Waajib).

Q 2. Which acts, things render prayer "Makrooh Tanzeehi"?

A. The following acts, things if done during prayer render it "Makrooh Tanzeehi".

(1).To recite less than three "Tasbih" unnecessarily in "Sajdah" and "Rukoo". However, Muqtadi should follow Imaam, for example, he has not yet completed three Tasbih but the Imaam raised

his head then he should follow the Imaam, (2) to offer prayer in dirty and untidy cloths (meant for menial work) when he has other clean cloths, (3) to offer prayer bare-headed (without turban or cap) due to lethargy. However, it is commendable to offer prayer bare-headed for the sake of "Khushoo-o-Khuzoo" (in fear of Allah and humility) but it should not be done openly so that the other ignorant Muslims may not get wrong impression and also to avoid show, (4) to remove dust from the forehead. It can however be removed if it harms or distracts attention, otherwise it should be removed after prayer is over to avoid show, (5) to count Qur-aanic verse or "Tasbihaat" on the fingers during prayer irrespective of "Fard" or "Nafl" prayer, (6) to respond to somebody's "Salaam" gesturing the head or the hand, (7) to squat without any valid reason, (8) to yawn, (9) to cough intentionally, (10) an individual to stand in row when he is offering prayer by himself, (11) Muqtadi to stand alone in the rear row inspite of room in the front row otherwise permitted, (12) to recite a certain Qur-aanic chapter or verse repeatedly in a "Rakah" of obligatory prayer, (13) to place the hands on the ground before placing the knees while going to "Sajdah" and to raise the knees before the hands while rising from Sajdah without a vAlid reason, (14) to keep the head low or high from the level of the back in "Rukoo"(15) to recite "Sana", "Ta'awuz", "Tasmiyah" and "Aameen" loudly (16) to recite "Azkaar"(remembrances)of prayer displacingly, (17) to lean against wall etc. without valid reason, (18) not to place the hands on the knees during "Rukoo", (19) not to place the hands on the ground while observing Sajdah, (20) to prostrate spreading sleeves on the ground. It is, however, no matter if done to avoid the heat in case the ground is hot, (21) Imaam and Muqtadi to seek grace of Allah on the verse of mercy and beg His forgiveness on the verse concerning the torment. However, it is permitted for an individual while offering "Nafl" prayer, (22) to swing in "Qiyaam" but "Tarawuh" i.e. to lay stress sometimes on the right foot and sometimes on the left is Sunnah, (23) to lift or move the foot or feet to and fro while rising [from Rukoo or Sajdah], (24) to keep the eyes close. However, it is permitted if one finds it hard to concentrate his attention,(25) to turn the fingers away from the direction of "Qiblah" in prostration etc. (26) Imaam to stand alone in door or arch to lead prayer. It is permitted in case the Imaam stands outside the arch and prostrates in arch or some Muqtadi (s) also stand in the arch with him or there is the scarcity of space in mosque, (27) the Imaam of the first "Jama'at" to stand at a place other than the arch i.e. in the centre os the mosque to lead prayer,(28) Imaam to stand at a higher place alone to lead prayer. It is "Makrooh Tahreemi" in case the place is high, (29) Muqtadi to stand at a raised place and Imaam at a low without any vAlid reason, (30) one to reserve any space in mosque for oneself, (31) to have burning fire in front excepting candle or lamp, (32) to have any filth like stool in front, (33) to offer prayer at such a place which is considered to be filthy, (34) man to join his thigh(s) to the belly in "Sajdah", (35) to offer prayer in front of such a thing that engages or distracts attention.

Q 3. Can prayer be offered on the roof-top of a mosque or not?
A. It is "Makrooh" to offer prayer on the rooftop of any mosque even to get on it. Similarly offering prayer on it due to heat is "Makrooh". However, the rooftop of a mosque can be used for prayer in case the mosque is full and there is no further space to accommodate the intending worshippers as is done in mega-cities owing to shortage of space in mosques.

Q 4. Will prayer be in order if trouser-legs cover the ankles?
A. It is "Makrooh" to offer prayer in such state that the garment flows over the ankles. It is forbidden even out of prayer. A "Hadees" to this effect says: the garment (trouser or the ilks) which hangs below the ankles is in fire (of hell). Another "Hadees" says: Allah Almighty will not cast a merciful eye on him who trails his garment arrogantly on the ground, as some people wear trouser or western trouser flowing over the ankles as a modern fashion.

Q 5. Which punishment does one deserve who precedes Imaam in observing "Arkaan" of prayer?
A. An "Hadees" in this context says: the forelock of the one who precedes Imaam (in observing Rukoo or Sajdah etc) is in the hand of Satan. Another "Hadees" says: Does he not fear that Allah Almighty may metamorphose his head into donkey's who precedes Imaam in raising his head (from Rukoo or Sujood). May Allah protect us.

Q 6. In which situations can prayer be broken off?
A. Prayer can be broken off (abandoned) in the following situations:
(1). To kill snake etc. when one is sure of being hurt, (2) to catch a run-away animal, (3) when one fears that wolves may attack his goats, (4) fear of loss of even a "Dirham"(a small silver coin),for example, a thief got away with something,(5) intense need to relieve oneself (of urine or stool), (6) found such quantity of impurity stuck to cloth or the body which is forgiven in prayer (for instance, grave impurity smaller than the size of a "Dirham"). It is "Mustahab" (commendable) to abandon prayer in this situation provided the "Jama'at" and the prescribed time of prayer are not missed, (7) and in case of intense need to defecate or urinate, one must ease himself regardless of missing Jama'at. But he should take care that the prescribed time of prayer is not lost, (8) in case someone is in distress and crying out for help or (9) somebody is drowning or (9) will burn in fire or (10) a blind wayfarer is going to fall in a well, in all these situations, it is "Waajib" to break off (abandon) prayer provided one is capable of saving and helping any of them.

Q 7. Is it lawful to break off prayer on the call of parents or not?
A. It is not lawful to break off obligatory (Fard) prayer on a simple call of parents or grand parents etc. unless they are faced with any of the distresses/situations expounded above. Similarly, one should not abandon his "Nafl" (supererogatory) prayer on their simple call provided they know that he is offering prayer and if they are not aware of his being busy in prayer then he should abandon the prayer and respond to them.

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ETIQUETTES FOR MOSQUES

Q 1: What is mosque?
A. The place which is reserved for offering prayer and "Jama'at" (five times a day) is established there with "Azaan" (call to prayer) and "Iqaamah"(call for the commencement of prayer), is called mosque. A mosque needs no building i.e. if one declares his empty land mosque that becomes mosque. And once a place is declared mosque that will remain mosque for ever (till the Doomsday).

Q 2: What is the excellence of offering prayer in mosque?
A. An "Hadees" to this effect says: the prayer a man offers in mosque with Jama'at is twenty-five times more excellent in degree than that which he offers at home or in market. Another "Hadees" says: going to mosque in the morning and evening (i.e.for Fajr and 'Ishaa prayers) is a sort of "Jehad Fee-Sabee-lillah" (holy crusade in the way of Allah). Yet another "Hadees" says: when someone walks to mosque after having performed ablution well (for congregational prayer) each of his steps upgrades his position and obliterates his sins. This is also vindicated by the Holy Qur-aan that a worshipper earns good deeds and reward on each step he takes to a mosque.

Q 3: What are the etiquettes of mosque?
A. The following etiquettes should be observed in mosque:
(1).When entering a mosque say "Salaam" to those present there provided they are not busy in preaching and remembrance of Allah,(2).offer two Rak'ahs of "Tahi-yatul Masjid" prayer if it is not odious time, (3). do not raise voice except for remembrance, (4) do not indulge in worldly talks. Worldly talks in mosque eat up goodnesses as the fire burns wood to ashes, (5). do not jump over (the necks of) people, (6). do not quarrel with others for space, (7) do not encroach upon space causing inconvenience to others, (8). do not pass in front of worshipper, (9).do not snap the fingers, (10). remember Allah extensively, (11). do not let even a drop of water fall on the ground of mosque after ablution, (12). listen to "Takbeer" sitting and stand up on "Haiy-ya 'Alas-Salah". It is "Makrooh" to listen to "Iqaamah" in standing positional, (3). try utmost to suppress sound on sneeze. Likewise, restrain coughing, belching and yawning. If can not help then suppress the sound, (14). it is forbidden everywhere to stretch out the legs towards the Qiblahh and stretching them out towards any direction in mosque is opposed to etiquettes, (15). it is strictly forbidden to run or put heavy steps or to put or drop something like stick, umbrella, hand-fan etc. noisily in mosque.

Q 4: Is it lawful or not to eat and drink in a mosque?
A. It is not lawful to eat, drink or sleep in mosque except - for stranger, traveller or the one who observes "Etikaaf (retirement to mosque for a specified period). So if one intends to eat or sleep in mosque should enter mosque with the intention of "Etikaaf and then do so after having remembered Allah or offered prayer. Intention of Etikaaf: "Bismillahi Dakhaltu wa 'Alaiehi Tawakkaltu wa Nawaietu Sunnatal 'Etikaaf (In the name of Allah, I entered the mosque and relied on Him (Allah) and I intended for Sunnatal Etikaaf). And in the holy month of Ramadaan break the fast outside the sacred precinct of mosque. If there is a space adjacent to mosque for the purpose then do "Iftaar" there, otherwise in mosque after having formed "Niyah" of Etikaaf. However, care should be taken to ensure that floor or mats of the mosque are not polluted.

Q5: Is begging in mosque lawful or not?
A. It is forbidden, nay, "Haraam" (unlawful) to beg in a mosque for oneself and it is also forbidden to give something to the beggar. The Muslim scholars have gone to the extent of saying that if one gives a penny to a beggar in mosque should give seventy pennies in the way of Allah to atone for. However, seeking financial help for other indigent than oneself and collection for any religious work is lawful but is Sunnah provided that no noise is made and worshippers are not disturbed. Similarly, it is commendable and also a practice of Hadrat Moula 'Alee (may Allah be pleased with him) to help an indigent in mosque who does not beg for himself.

Q 6: What injunction is there about coming to mosque with the foul-smelling things?
A. It is "Haraam" to come to mosque after having eaten any foul-smelling thing or with the foul smell emanating from the body or cloths and to offer prayer in such state is forbidden unless it is cleansed. Hubble-bubble and cigarettes (and the ilks i.e. Bidi) addicts and tobacco-chewers must take special care about the foul smell their mouths give off. Likewise, it is "Waajib" (essential) to protect mosques from every foul-smelling and disgusting thing like kerosene oil, (uncooked) garlic, onion etc. Shoes should not be kept in mosque unless cleaned.

Q 7: What about using belongings of a mosque for other purposes?
A. It is not lawful to use anything (irrespective of small and big) of a mosque unnecessarily or for other purposes (than the mosques" own). For example, to take water in a spouted-jug to somewhere or to use its mats or coarse-carpets at home or other place or to use mosque's can and rope for drawing water (from well) or to take water to home from mosque's large earthen jars, tank or geyser or to take fire from mosque's wood-burning stove attached to water-tank for one's home or for fire-bowl of the hubble-bubble.

Q 8: Is offering prayer in neighbouring mosque superior to that of principal mosque of the locality?
A. Offering prayer in a neighbouring mosque even though the worshippers are few therein is superior to offering prayer in "Jaam'a Masjid" (principal mosque of the locality) notwithstanding a large number of worshippers are there.- It is even better to proclaim "Azaan", utter "Iqaamah" and offer prayer in the small (neighbouring) mosque if Jama'at was not established there. However, one can go to other mosque if there is any "Shar'i" defect or shortcoming in Imaam of the neighbouring mosque and offer prayer under the leadership of that Imaam who is religious minded, pious and fulfills prerequisites of Imaamat.

Q 9: Is it lawful to establish second "Jama'at" in a mosque or not?
A. It is lawful but excellent to establish second Jama'at (after the first one was over) with fresh Azaan and Iqaamah in a mosque situated on a thorough-fare where people after people come to the mosque and leave after offering prayer (i.e. worshippers are not residents). Every new group of people can establish Jama'at within the prescribed time if the former was over. This rule is also applicable to those mosques which are situated at or near railway stations and in inns.

As for the mosque of a populated area, it is Makrooh to arrange second Jama'at with fresh Azaan and Iqaamah where an appointed Imaam has established first Jama'at with Azaan and Iqaamah according to the accepted mode of prayer. However, second Jama'at can be established in case the first Jama'at was established either without Azaan or Azaan was not uttered loudly or strangers, travellers (not residents) established their own Jama'at. This Jama'at will not be second Jama'at. Imaam should not lead this prayer from arch but instead should stand either to the right side of the arch or to the left to distinguish it from the first Jama'at already established.

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ABOUT "WITR"

Q 1: Is "Witr" prayer "Waajib" or Sunnat?
A. "Witr" is "Waajib". The Prophetic sayings lay great stress on offering "Witr" prayer. Once the Holy Prophet reiterated thrice: "Witr is the truth. He is not from us who does not offer Witr prayer." It is very sinful not to offer Witr prayer deliberately and without any valid reason and it has to be essentially offered if missed intentionally or unintentionally. No matter how long time has elapsed.

Q 2: How many Rak'ahs are there in Witr prayer and how to be offered?
A. Witr prayer consists of three Rak'ahs and "Qa'ada Ulaa" is Waajib in it. Likewise, Surah Faatehah has to be followed by any other Surah in every Rak'ah. The method of offering Witr prayer is that one should stand up from "Qa'adah Ulaa" after having recited "Tashah-hud" (neither recite Durood Shareef nor Salaam) for the third Rak'ah in which he should, after having done "Qiraa-at" lift his hands upto the ears saying Allah-o-Akbar (as is done in Takbir-e-Tahreemah) and then fold them below the navel and recite Du'aa-e-Qunoot in soft voice. This rule is equally applicable to all i.e. Imaam, Muqtadi and individual. Recitation of Du'aa-e-Qunoot in Witr prayer is Waajib.

Q 3: What should one do who has not committed Du'aa-e-Qunoot to memory?
A. The one who has not committed Du'aa-e-Qunoot to his memory or he can not recite it, should recite: "Allahumma Rabbanaa Aatenaa Fidduniyaa Hasanata-oon wa Fil Aakherati Hasanata-oon wa Qinaa 'Azaaban Naar" or recite: "Allaa-hummagh Firlee" three times. If one can not recite even this then he should recite at least "Yaa Rabbu" thrice.

Q 4: Should "Masbooq" recite Du'aa-e-Qunoot with the Imaam or later?
A. "Masbooq: (the one who joins Jama'at after some Rak'ahs) should recite Du'aa-e-Qunoot with the Imaam (not later) and if he joined Jama'at (Imaam) in Rukoo of third Rak'ah then he is not required to recite Du'aa-e-Qunoot in the remaining prayer which he has to complete because having found Rukoo of third Rak'ah he has actually found third Rak'ah and thus Du'aa-e-Qunoot too. So no need to recite Du'aa-e-Qunoot again.

Q 5: What should a Muqtadi do if he has not yet completed Du'aa-e-Qunoot and Imaam has gone into Rukoo?
A. If Muqtadi has not yet completed Du'aa-e-Qunoot and Imaam has gone into Rukoo then he should follow the Imaam (i.e. observe Rukoo) giving up Du'aa-e-Qunoot.

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ABOUT "TARAAWIH"

Q 1: Is "Taraawih" prayer Sunnah or Nafl?
A. "Taraawih" (special night prayer offered in the holy month of Ramadaan) is, by consensus, Sunnat-e-Muakkadah (emphasised, regular Sunnah) for both men and women. It is impermissible to abandon it. Its Jama'at is Sunnat-e-Kifaayah i.e. an obligation which will be fulfilled if offered by some arranging Jama'at in mosque. Otherwise all will be sinner. One is not sinner if he offered Taraawih prayer by himself at home notwithstanding the Jama'at of Taraawih prayer was held in his neighbouring mosque. However, an elite or leader whose presence in Jama'at draws more people and absence reduces the number of worshippers is not permitted to forgo Jama'at without vAlid reason.

Q 2: What is the prescribed time of offering Taraawih prayer?
A. The prescribed time of offering Taraawih prayer begins after 'Ishaa prayer is over and lasts till dawn of Fajr. It can be offered before Witr prayer and after Witr as well.

It is better for one whose some Rak'ahs of Taraawih were missed to offer Witr prayer with the Imaam in case he has stood to lead it and thereafter offer his remaining Rak'ahs provided he has offered Fard prayer under the leadership of the Imaam. It is also lawful if he completes his remaining Rak'ahs of Taraawih first and then offers Witr prayer by himself.

Q 3: How many Rak'ahs are there in Taraawih and how to be offered?
A. It is a belief of the vast majority of Muslims that there are twenty Rak'ahs of Taraawih prayer. This is also proved by Ahaadess (Prophetic practice,sayings). Muslims in all Islaamic countries have been and are offering twenty Rak'ahs of Taraawih since the time of Ameerul Mu'mineen Farooque Azam (may Allah be pleased with him).

Twenty Rak'ahs of Taraawih are offered with ten "Salaams" i.e. after completion of every two Rak'ahs "Salaam" is said turning the face to the right side and then to the left. Both Imaam and Muqtadi should recite "Sana" at the outset of every two Rak'ah and also recite Durood Shareef and Du'aa after Tashah-hud. A break (to sit and rest) after every four Rak'ahs equal to the period in which four Rak'ahs are offered is "Mustahab" (commendable). This is called "Tarwiha".

Q 4: What should be done during "Tarwiha"?
A. One may, in Tarwiha, sit silent or recite Kalimah or the Holy Qur-aan or Durood Shareef or offer four Rak'ahs prayer by himself or recite this Tasbih: "Subhaana Zil Mulki wal-Malakoot. Subhaana Zil-'Izate wal-'Azmate wal-Kibri-yaaa-i wal-Jabaroot. Subhaanal Malikil Haie-yil-Lazee Laa Yanaamu walaa Yamoot. Subboohun Qudoosun Rabbunaa wa Rabbul Malaaa-ikati war-Rooh. Laa Ilaaha Illaal Laahu Nastaghfirul Laaha Nas-alukal Jannata wa Na'oozu Bika Minan Naar" (Glory be to the Owner of the Kingdom and Sovereignty. Glory be to the Possessor of all honour, all grandeur, all greatness and all awe. Glory be to the King Who is ever-living, Whom neither sleep overtakes nor death. Absolutely Pure and All Holy is our Sovereign Lord as well as of the Angels and of the "Ruh" (spirit). There is none worthy of worship but Allah alone. O' Allah! we beg Your forgiveness, we beseech You for [our admittance into] paradise and seek refuge with You from the Hell-fire).

Q 5: Which things, acts are "Makrooh" in Taraawih?
A. The following things, acts are Makrooh if done in Taraawih:
To show haste in recitation from the Holy Qur-aan and in observance of "Rukn pl.Arkaan" of prayer, to give up "Ta'awuz", "Tasmiyah" and "Tasbih", to offer two Rak'ahs after every two Rak'ahs (i.e. not to have respite after every four Rak'ahs) to sit and rest after ten Rak'ahs to offer Nafl prayer with Jama'at after four Rak'ahs or to offer Taraawih prayer in sitting posture without valid reason.

Q 6: How is that for finishing the whole Qur-aan in Taraawih prayer?
A. To finish (complete the recitation of) the whole Qur-aan serially once in Taraawih is Sunnat-e-Muakkadah and twice is excellent and thrice is very excellent provided that Muqtadis are not burdened. However, the recitation of the whole Qur-aan once must not be abandoned due to lethargy of people. There are over six thousand verses in the Holy Qur-aan and total Rak'ahs of Taraawih will be six hundred if the holy month of Ramadaan is of thirty days. So it is not difficult to recite and listen to the Holy Qur-aan in Taraawih.

Q 7: How is that for hiring an "Haafiz"?
A. It is impermissible to hire an Haafiz (the one who has learnt the Holy Qur-aan by heart) for conducting Taraawih. Both giver and taker of payment will be sinner. However, it is not impermissible to give something to the Haafiz in recognition of his services provided that it is settled at the outset that neither he will be paid nor he will seek any payment. It is also permitted to make a deal of some payment with the Haafiz as compensation for conveyance and observance of punctuality of time, if no free Haafiz is available.

How rewarding it is if one conducts Taraawih only for the sake of Allah thereby making himself worthy of the great meed and reward in the hereafter.

Q 8: How to offer Taraawih if no Haafiz is available?
A. Ten Qur-aanic chapters from "Alam Tara Kaiefa" (Surah Feil) to the last one (Surah Naas) should be recited in ten Rak'ahs and then the same Surahs be repeated in the remaining ten Rak'ahs if no Haafiz is available or the whole Qur-aan can not be recited due to any valid reason. This method is easy to follow and also averts distraction of attention and concentration.

Q 9: Is it lawful or not to hold "Shabeenah"?
A. ("Shabeenah" is a Persian word which means recitation of the whole Qur-aan in congregational prayer in particular night(s) of Ramadaan). It has become a practice these days that one night's Shabeenah is held in which the whole Qur-aan is recited with some people having chit chat in mosque or outside the mosque and even smocking and enjoying hubble bubble and join one or two Rak'ah(s) of Shabeenah as and when they wish to. Such arrangement is impermissible. Besides, the Huffaaz (pl.of Haafiz) are either generally tired or do not demonstrate a sense of responsibility in Shabeenah and recite the Holy Qur-aan so rapidly that nothing is understood except "Ya'lamoon" and "Ta'lamoon". Mostly, they mince words and letters with the result prayer is not accomplished at all what to talk of Imaamat and thus they incur sin of incorrect Qiraa-at rather than earning reward.

Q10: How to recite the Holy Qur-aan in Taraawih?
A. Qiraa-at in obligatory prayer should be done slowly and calmly (showing no haste) and in Taraawih be done at moderate speed and in Nafl prayer of night may be done with a slight speed provided that words and letters are pronounced properly i.e. the stretching proportion of the

sound of "Mad" (prolongation mark on long vowel) fixed by "Qaaries" (the ones who recite the Holy Qur-aan in accord with the standard rules) is observed otherwise it is "Haraam" (unlawful). There is an express command for reciting the Holy Qur-aan with "Tarteel" (clear and distinct recitation). It is obligatory to recite the Holy Qur-aan with correct pronunciation to the best of one's ability in obligatory prayer and to recite it incorrectly or so speedily that nothing is understood except "Ya'lamoon" and "Ta'lamoon" is Haraam.

Q11: Can one who offered 'Ishaa prayer by himself join Jama'at of Taraawih and Witr or not?
A. The one who offered 'Ishaa prayer by himself can offer Taraawih with Jama'at but should offer Witr prayer by himself. It is also permissible if he joins Witr Jama'at. And in case, he offered 'Ishaa prayer with Jama'at but offered Taraawih by himself, he can offer Witr prayer with Jama'at. Doing this is an excellent act.

Q12: Can omitted, missed Taraawih prayer be offered later or not?
A. Omitted, missed Taraawih prayer can not be offered later. If offered that will not be Taraawih but "Nafl Mustahab" like that of Sunnat prayer of "Asr" and '"Ishaa".

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OF SUNNAT & NAFL PRAYER

Q 1: How many Sunnat-e-Muakkadah are there?
A. Following are the Sunnat-e-Muakkadah (emphasised Sunnah):
Two Rak'ahs before Fajr prayer, four Rak'ahs before Zuhr prayer and two after Zuhr, two Rak'ahs after Maghrib prayer, two Rak'ahs after 'Ishaa prayer and four Rak'ahs before Jumu'ah prayer and four after Jumu'ah. It means that one has to offer fourteen Rak'ahs of Sunnat-e-Muakkadah on Friday and twelve Rak'ahs on each of other remaining days. It is desirable that one should offer four Rak'ahs of Sunnat-e-Muakkadah after Jumu'ah prayer and then two Rak'ahs so that both "Ahaadess" (Prophetic sayings) to these effects are acted upon.

Q 2: What are the excellences of Sunnat-e-Muakkadah?
A. The Holy Prophet said: Allah Almighty will build a house for the believer who offers twelve Rak'ahs of "Tataww'o" (Nafl prayer means Sunnat-e-Muakkadah) daily in addition to "Fard" prayer for the sake of Allah.

(Four Rak'ahs before Zuhr prayer and two after Zuhr, two after Maghrib, two after 'Ishaa and two before Fajr prayer).

Q 3: Which Rak'ahs of all these are the most important?
A. Of all these Sunnat-e-Muakkadah, the two Rak'ahs of Fajr are the most important. The importance can be gauged from the fact that some Muslim scholars describe it as "Waajib". These Sunnats can not be offered sitting or while riding or in train in motion without any valid reason like that of Witr prayer. An Hadees in this respect says: do not forgo Fajr Sunnat under any circumstances even if enemy horses (forces) come pounding on you. After Fajr, the most important Sunnat are the four Sunnat of Zuhr prayer which are offered before Fard prayer. About these Sunnat an Hadees stressed: he will not attain my (Prophet's) intercession who abandons these Sunnat. After Zuhr Sunnat, the most important are the Sunnat of Maghrib prayer. An Hadees says: the one who offers two Rak'ahs (Sunnat) after obligatory prayer of Maghrib without talking to anybody, his (this) prayer is lifted up to "Illi-yeen" (a place in the seventh heaven under empyrean where the names of the believers deserving Paradise are entered and sheets of their actions are maintained) and then are the post-Zuhr's two Rak'ahs (Sunnat) and post-'Ishaa's two Rak'ahs (Sunnat).

Q 4: Will one have to offer Sunnat prayer if missed or not?
A. If one whose Fajr prayer was missed offers Fajr prayer before the Sun reaches the zenith should also offer Sunnat and if he has offered obligatory prayer but Sunnat were missed then he does not need to offer them. But it is better to offer the missed Sunnat after the Sun has risen. Offering the prayer before Sun rise is forbidden.

No other Sunnats than Fajr's are to be offered if missed, omitted.

As for Zuhr and Jumu'ah Sunnats, if one missed pre-Zuhr or pre-Jumu'ah's four Rak'ahs (Sunnat) and offered obligatory prayer then he should offer these Sunnat after the obligatory prayer is over provided the time is there i.e. the stipulated time of the prayer is not running out. It is better to offer them after "Fard" and then the post-Zuhr's or post-Jumu'ah's Sunnat.

Q 5: Can Nafl prayer be offered or not after Jama'at has been established?
A. No Nafl prayer even Sunnat-e-Muakkadah can be offered after Jama'at has been established except the Sunnat of Fajr and that too when one is sure to join Jama'at even Qa'adah after completing Sunnat otherwise not. These Sunnat should neither be offered adjacent to the row of Jama'at nor behind the row but at such a place in mosque that there is a cover between him and the Jama'at. And in case one finds Imaam (Jama'at) in Rukoo and he does not know whether it is the first Rakah's Rukoo or of the second then he should abandon Sunnat and join Jama'at.

Q 6: Will talk between the interval of Sunnat and Fard prayer vitiate Sunnat or not?
A. Talk between the interval of Sunnat and Fard prayer does not vitiate Sunnat. However, its reward is curtailed. So is the case with all those things,acts which are forbidden during prayer. It is also Makrooh to delay performance of the post-Fard Sunnat without any valid excuse, though it will be observed if delayed.

Q 7: What is recited in the first Qa'adah of four Rak'ahs Sunnat?
A. Only "Attahiyat (Tashah-hud)" is recited in Qa'dah Ulaa (first sitting posture) of four Rak'ahs Sunnat-e-Muakkadah. If one recites Durood Shareef by mistake in it then he will have to observe Sajdah Sahv in Qa'dah Akheera. Sana and Ta'awuz are also not recited in the third Rak'ah of these Sunnat. As for other four Rak'ahs Sunnat, prayer of "Mannat" (vow) and Nafl prayer one has to recite Durood Shareef in Qa'dah Ula and recite Sana and Ta'awuz in third Rak'ah.

Q 8: Can Nafl prayer be offered sitting or not?
A. Nafl prayer can be offered sitting even though one is able to offer these standing. But it is better to offer Nafl in standing posture as an Hadees says: the prayer offered while sitting is half of that offered while standing that means the reward is halved. However, the reward will not be curtailed if one is compelled to offer Nafl sitting owing to some valid excuse. Likewise, it is better to offer the post-Witr two Nafl prayer standing.

Q 9: How to offer Nafl prayer sitting?
A. The one who wants to offer Nafl prayer sitting should sit in Tashah-hud(sitting posture for observing Qa'dah) and fold the hands below the navel while doing Qiraa-at as is done in Qiyaam. And while observing Rukoo he should bow his head so much that it comes close to the knees.

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BEAUTIFUL SAYINGS OF THE HOLY PROPHET

Hadees No.1: Allah Almighty does not see your faces and wealth but He sees your hearts (intention) and actions.

(2). When a man dies his actions (works) also stop except three things (which do not stop but instead keep benefiting him) i.e. acts of charity, knowledge which benefits others and righteous issue(s) (posterity) that pray for him.

(3). Whoever has haughtiness (pride) in his heart even to the weight of an atom will not enter Paradise. Haughtiness means to revolt against the "Truth" and to despise others.

(4). A good companion is he who when seen cause you to remember Allah, whose conversation multiplies your (good) deeds and whose actions cause you to remember the next world.

(5). Allah Almighty is the Kind. He loves kindness and grants (His favours) on showing kindness but withholds (His favours) on harshness.

(6). Both Eimaan (Islaamic faith) and life are correlative. When one is lifted (taken away) the other is also taken away.

(7). All creatures are like a family of Allah and the loved one in the sight of Allah is he who does good to His family.

(8). He is not from us who does not pity youngsters and does not respect elders and does not enjoin good and does not forbid evil.

(9). The best of companions in the eyes of Allah is he who is well-wisher of his companion and the best of neighbours in the eyes of Allah is he who is well-wisher of his neighbour.

(10).The one who wishes longevity, increase in his livelihood (provision) and protection from bad end then he must keep fearing Allah and maintaining ties with his relatives (even though they sever).

(11).Allah Almighty shows anger and heavens move when a "Faasiq"(wicked,transgressor) is eulogised.

(12). Whoever honours an unbeliever, actually he helps demolish (the fortress of) Islaam.

(13). The one who demands food (payment) as compensation for the recitation of the Holy Qur-aan will raise in such plight on the Doomsday that his face will be devoid of flesh but only bones.

(14). The people who gathered at a place and dispersed without praising Allah and invoking blessings on the Holy Prophet (did not do any good but) harmed themselves. Now it is upto Allah, if He wills, He may torment them or forgive them.

(15). There are some (holy) words which erase sins of the one who recites those three times after the gathering he is in is over and if one recites those words in a gathering arranged for any good work or for Allah's remembrance, Allah Almighty will seal the good (deeds). The holy words are: "Subhaana Kallaa-humma wa Bihamdeka Laaa Ilaaha Illaa Anta Astaghfiruka wa Atoobu Ilaiek" (All glory and praise be to Allah and there is no deity but You alone and I beg forgiveness of You and turn towards You).

GOOD SUPPLICATIONS

After every (five times a day) prayer:
The one who will recite "Istighfaar" i.e. "Astaghfirul Laa-hallazee Laaa Ilaaha Ilia Huwal Haie-yul Qaie-yoomu wa Atoobu Ilaieh" after every prayer three times, Ayatul Kursi and three "Qul" i.e. Surah Ikhlaas, Surah Falaq and Surah Naas once and "Subhaan Allah" 33 times, "Al-Hamdu Lillaah" 33 times and "Allahu Akbar" 33 times and in the end "Laa Ilaaha Illal-Laahu Wahda-hoo Laa Shareeka Lahoo Lahulmulkoo walahul Hamdu wa Huwa 'Alaa Kulli Shaien Qadeer" Allah Almighty will forgive him his sins though those may be equal to the foam of a sea. And put the right hand on the (front portion of the) head and bring it to the forehead reciting "Bismillaa Hillazee Laaa Ilaaha Ilia Huwar Rahmaa-nur Raheem. Allaa Hummaz Hab 'Annil Hamma wal Huzn". It will protect him from every care and anxiety.

VOLUME – V / CHAPTER - I

Volume - V / CHAPTER - 1 / LESSON NO: 1

DIVINE DESTINY

Q 1: What is meant by "Taqdeer"?
A. What good or bad thing happens in the world or what virtuous or evil works His Allah's creation do that all is within His knowledge from eternity and occurs with His will. He has predestined every goodness and badness with His eternal and ancient knowledge i.e. what had to happen or what His creation had to do, Allah knew all that with His Own eternal knowledge and wrote that. So what is in His knowledge and written with Him is called "Taqdeer" (predestination).

Q 2: Is man constrained to do in accordance with Taqdeer?
A. Allah Almighty created humanbeings and provided them with the ears, eyes, hands, legs, tongue etc. and inculcated in them as to how use those. And all the more He endowed them with the best of things i.e. common sense, wisdom which made humanbeing superior to all animals.

Apart from these, Allah Almighty sent His Prophets and Holy Books to make mankind understand those points and things which they could not have comprehended by themselves and thus He made each and every thing clear leaving no room for any excuse at their part.

Similarly, He also graced them with a sort of power, will and option thereby to make humankind "Saahib-e-Iradah" and "Saahib-e-Ikhteyaar" (possessor of a particular free will and one having option) and thus man is not mere an incapable and powerless being. What is the difference between a man and stone. Stone is a lifeless object and bereft of "Iraadah" and "Ikhteyaar". As against this, Allah Almighty has blessed man with these qualities. So how paradoxical it is that the quality which has distinguished humanbeing from a stone is considered to be a cause for his being a lifeless and inanimate object like other inorganic matters.

Q 3: Why will a man be called to account for his actions when he is "Mukhtiar" (Saahib-e-Ikhteyaar)?
A. "Iraadah" and "Ikhteyaar" found in humanbeing are, indeed, creation of Allah Almighty. Thus, these qualities are not ours own but have been delegated to us thereby saving us from going unbridled. It is really unbecoming of a servant of Allah to claim himself to be "independent, self-willed". These partial free will and option granted to man coupled with common sense are the pivot of the commands of Shari'ah in this world and on this basis humanbeings will be called to account for their doings and will be rewarded or chastised as the case may be, in the next world. In short, Allah Almighty has not created man like stone and other lifeless objects but instead He has granted him a partial free will and endowed with brain faculty to differentiate between the good and bad and gain and loss and also provided all necessary paraphernalia which he needs for actions. Hence, he will have to give an account of his doings. It is misguidance to consider oneself either totally incapable or all independent.

Q 4: Is it against "Taqdeer" to make effort for anything?
A. The world is "Aalam-e-Asbaab" (the world of cause and effect/ the world of inter-dependerice). Allah Almighty has created one being/thing for the other and vice versa. It is a divine practice that if there is a cause then it ought to have some effect i.e. there must be a doer

or user if there is a thing. Therefore, making efforts or adoption of means to get the requisite thing is not against "Taqdeer" but is in consonance with it. Similarly, to wholly depend on "struggle" forgetting"Taqdeer" reflects the nature of infidels and to consider "struggle" a mere useless thing is also veritable misguidance or sheer lunacy.

The Prophets of Allah had firm belief in Divine destiny but even then they struggled and taught their followers to do so. Prophet David used to make armours and Prophet Moses grazed goats of Prophet Sho'ib on payment for fourteen years which is expounded in the Holy Qur-aan.

Q 5: Can "Taqdeer" be changed or not?
A. What is written on "Lauh-e-Mahfooz" (protected tablet) which is called "Qadaa-e-Mubram Haqiqi" (the real unalterable fate) will never change. If any of the chosen servants of Allah wants to pray to Him in this respect per chance, he is dissuaded from it. However, those injunctions which are written on the books of Angels or on the slates of "Lauh-e-Mahfooz" which are called "Qadaa-e-Mu'allaq" and "Qadaa-e-Mubram Ghair Haqiqi" (fate in suspension/alterable fate) are changed in one's favour either by the blessing of Allah, intercession of the Holy Prophet, by one's supplications or supplications of Allah's saints or by one's service to his parents or by showing kindness to blood relations etc. and are changed disfavourably by commission of sins and tyranny, disobedience to parents and severing ties with relatives etc. For example, one had an age of sixty years in the Angels' book but he revolted against Divine his twenty years are slashed or did virtues twenty years are added to his sixty.

This change was brought about in "Taqdeer" but in fact it were forty years or eighty in the eternal knowledge of Allah and on "Lauh-e-Mahfooz" which had to happen.

Q 6: What about saying that such and such evil was predestined?
A. It is very bad to attribute any evil to "Taqdeer" or to the will of Allah. The injunction to this effect is that one should attribute his good deed to Allah Almighty and evil, if committed, to his ownself.

Q 7: What about arguing over predestined affairs?
A. The affairs of "Qada-o-Qadr" (divine decree, fate) are beyond the attainment of common man. Therefore, these should not be discussed everywhere freely to avert losing one's "Eimaan". Hadrat Siddique Akbar and Hadrat Farooque Azam (may Allah be blessed with them) have forbidden believers to discuss the predestined affairs. So we are nothing to talk about such delicate matters. The belief of Ahle Sunnat in this context is that a man is neither merely incapable being like a stone nor an independent entity but is in a state between the two.

"Taqdeer" (destiny, predestination) is like the sea which has no bottom. It is a dark valley that has no inlet. It is the Divine secret which is beyond human comprehension.

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OF INTERCESSION

Q 1: What is "Shafaa'at?
A. "Shafa'a (Shafaa'at)" means somebody's intercession with his superior for his servant or junior. "Shafaa'at" (intercession) is neither thrust nor accepted under duress.
To accede to something under threat is no "Shafaa'at" but cowardice and helplessness and similarly to bully someone into doing what one wants him to do is also no intercession and recommendation.

Q 2: What is the belief of Ahle Sunnat about Shafaa'at?
A. "Shafaa'at" of the chosen servants of Allah is "Haq" (the truth, certain thing) which is borne out by numerous Quranic verses, a chain of authentic "Ahaadees"(Prophetic sayings) and consensus of Muslim scholars. Besides, religious books are also replete with it.

The sum and substance of this belief is that Allah Almighty is the sole real Creator, Master and King. Neither He has avarice nor fear of anyone. He is Absolutely Independent and all others are helpless and dependent on Him. He has chosen His "loved ones" from His servants and made Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) leader of them. He pleases them with His favours and entertains their "say" out of His infinite mercy. He has made His "loved ones" intercessor for His servants to show their greatness and excellences.

He has blessed "Auliyah" (saints) of the community of the Holy Prophet with such a high rank that if they swear for something their words come true by the grace of Allah.
Allah Almighty has made our lord and master Hadrat Saieyyedina Muhammadur Rasoolullah (may Allah's choicest blessings & peace be upon him) His great vicegerent and beloved and said: "O' beloved! your Sovereign Lord will surely give you so much that you will be pleased."

Responding to this grace of Allah, the Most Affectionate, the Holy Prophet said" "then I will not be pleased if even a single Ummati (bond slave) of mine is detained in Hell."

Glory be to Allah! What is the greatness of Allah's Darling Elect. How beautifully the Holy Quran affirms the intercession of the Holy Prophet. How graciously Allah Almighty has promised him His myriad of favours and pledged to please him. And see the kindness of the Beloved Prophet who said: "I will not leave away any of my Ummati in Hell."

Q 3: Whose Shafaa'at will be accepted?
A. According to the Holy Qur-aan, the affirmation of intercession depends on two principles i.e. grant of prior permission by Allah Almighty to intercede for somebody and intercessor must be truthful and righteous.

Study of "Ahaadees" and books on Islamic beliefs reveals that Allah, the Most Beneficent, will accept the intercession of Apostles, Messengers, Prophets, saints, "Ulama" (religious scholars), martyrs and pious servants. "Huffaaz" (those who learnt the Holy Quran by heart), "Hujrjaj" (those who performed pilgrimage to holy Makkah) and those believers who were granted any religious rank in the world will intercede for their relatives, friends and followers and even those children who died in minor age will also intercede for their parents. The scope of Shafaa'at will enlarge to such an extent that some people will approach "Ulama" and remind them that "we had

fetched you water for ablution on such and such day or time or we had given you (a) clod(s) for abstersion" on this, the Ulama will intercede for them. Besides, Ahaadees indicate that after deliverance from hell-fire, believers would pray to Allah Almighty for absolution of their brothers (in faith) who were still in Hell and on Divine permission they would take out believers of Hell in great number.

Q 4: Which people will seek "Shafa'a"?
A. It is proved by Ahaadees that every believer will be seeker of Shafa'a and all believers (regardless of the past and future) will be divinely inspired to seek Shafa'a. The doctors of Ahaadees have clarified that only those believers will be the seekers of Shafa'a who used to have recourse to the Prophets in their lifetime. It will naturally get into their hearts that when Allah's Prophets were their benefactors and helpers in the world then today also they will help them out from the distress.

All people will discuss as to which Prophet should be approached and it will be decided that all should go to Prophet Adam. All will come to Prophet Adam. They will first speak of his excellences and then entreat him to intercede with Allah to save them from the trials and tribulations of the Doomsday. He will refer them to Prophet Noah. He will send them to Prophet Abraham who will ask them to approach Prophet Moses. Prophet Moses will refer them to Prophet Jesus who will advise them to go to that Prophet who has been endowed with "victory"(right of intercession), who has no fear today, who is the leader of all mankind and who is the Last Prophet. Who will intercede even for us. He is "Muhammadur Rasoolullah" (Sallal Laahu 'Alai-hei Wasallam [may Allah's choicest blessings & peace be upon him]).

Q 5: Who will be the first to intercede with Allah?
A. The Holy Prophet himself says: "Anaa Awwalu Shaafiyoon wa Awwalu Mushaffa'a"(I am the first who will intercede with Allah and my intercession will be acceded-to first of all). Nobody will dare to intercede with Allah until the door of the institution of "Shafaa'at" is opened by the Holy Prophet rather all those who will intercede later will come to the Holy Prophet to route their intercessions through him for acceptance.

The Holy Prophet is, indeed, the only "Shafi" (intercessor) in Allah's creatures who will intercede for them with Allah.

Q 6: How will the Holy Prophet's intercession begin?
A. On the advice of Prophet Jesus all people will come to the Holy Prophet in extremely pitiable condition. They will first praise him and then supplicate him for intercession. The Holy Prophet will respond to their supplication saying: "Anaa Lahaa, Anaa Lahaa, Anaa Saahib-kum" (Really, I am for this work, I am for this work. I am the very person whom you have located everywhere). Thereafter, the Holy Prophet will go to the throne and prostrate. Seeing this, Allah Almighty will say: "O' Muhammad! raise your head and speak, you will be heard. Ask for, you will be granted and intercede, your intercession will be accepted. Glory be to Allah. How very much Allah loves His beloved. The Holy Prophet has not yet spoken a word but He preceded and spoke: "O'Muhammad! lift your head and say what you want to and ask for what you need. You will be heard and granted. In short, the process of Shafa'a will now begin. The Holy Prophet will intercede for his Ummah and will keep doing so to such an extent that those having Eimaan (Islamic faith) as little as a mustard seed will be interceded and taken out of Hell. Then all other Prophets will intercede for their respective communities.

Q 7: How many kinds of intercession of the Holy Prophet are there?
A. The intercession of the Holy Prophet is of different kinds like (1)."Shafaa'at-e-Kubraa" (the grand intercession), (2). he will get a great multitude of believers admitted into heavens without any reckoning. A known figure of it is 4,90,00,00,000. A countless number of believers much more than this figure will also be entered into Paradise which is known to Allah and His beloved only, (3). will protect a large number of believers who will have been destined to be cast into Hell due to their sins, (4). will intercede for those believers who will have been consigned to Hell and take them out of it, (5). will get the positions of some believers upgraded, (6). will get the chastisement of certain believers remitted and (7). will get those believers whose virtues and evils will be equal, admitted into heavens.

Q 8: What is "Shafaa'at-e-Kubraa"?
A. "Shafa'a" of the Holy Prophet which he will make by interceding with Allah for the commencement of "settlement of account" will be for all creatures regardless of believers, infidels, obedient, disobedient, proponents, opponents, friends and foes. Waiting for "reckoning" on that day will be so terrible that all people will wish would that they had been thrown into hell so that they would have saved from these terrible sufferings. The commencement of "reckoning of account" will relieve all people of the ghastliness of the Doomsday who (the past and future nations, antagonists and protagonists, believers and infidels) will in turn praise the Holy Prophet. This is called "Maqaam-e-Mahmood" (the dignified station of praise). The status of "Shafaa'at-e-Kubraa" is one of the exclusive traits of the Holy Prophet.

Q 9: What about he who denies "Shafa'a"?
A. Shafa'a is proved by "Ijma'-e-Ummah" (consensus of Muslim scholars). It is vindicated by a number of Quranic verses and a large number of Prophetic sayings. Only a "misguided" can deny it. The intercession which the Holy Quran refutes is of idols and infidels. Infidels, Jews and Christians acknowledged "Shafa'a" but their belief was that the intercessor was all powerful to rescue anyone from Allah's wrath and even idol-worshippers considered their gods and goddesses intercessor with Allah. The Holy Quran has declared such belief of infidels, Jews and Christians "starkly false" and made it clear that none of those whom they worship excepting Allah can intercede for them. Only Allah's loved ones can intercede not those who incur (ed) His wrath.

Allah's wrath will soon overtake these infidels and disbelievers and their supporters. To apply those Quranic verses and Allah's commands which condemn "false belief of infidels and idol-worshippers to Allah's Prophets, saints and His loved ones and to say that nobody can intercede for or advocate anyone is an open opposition to Quran-o-Hadees and tantamount to calumniate Allah and His Prophet and create new "Shari'ah". Intercession of idols and infidels has been condemned by the Holy Quran and of Allah's friends and believers confirmed.

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"AALAM-E-BARZAKH"

Q 1: What is "Aalam-e-Barzakh"?
A. The world which is situated between the mortal and immortal worlds is called "Aalam-e-Barzakh" (a period or state between death and resurrection). All humanbeings and genies have to stay in it after death according to their status. "Aalam-e-Barzakh" is far larger than this world. It has the same attachment with this world as the world has with a mother's belly (womb). Some enjoy comfort and some face discomfort there.

Q 2: Does the soul remain in association with the body after death or not?
A. The soul remains in association with the body. The soul will necessarily feel what will happen to the body notwithstanding its separation from the body just as it used to feel in the lifetime rather more than that. Man (body) drinks cold water, eats sumptuous food and enjoys fresh air and cozy bed but his soul feels the taste and delicacy of these things. Similarly, their actions and reactions also reflect on the body but the soul faces affliction. Besides, there are some other specific causes and conditions of comfort and discomfort for the soul which make it exhilarated or dismal. Exactly the same things happen to the soul in "Aalam-e-Barzakh".

Q 3: What does happen to the dead in "Barzakh"?
A. 1."Zughta-e-Qabr" i.e. after burial grave presses the dead. If the dead is Muslim grave presses it as if a mother hugs her child lovingly and in case the dead is infidel then the grave becomes so tight that his ribs are intertwined.
2. The dead hears the sound of the steps of people who leave graveyard after having buried him. Then two angels namely "Munkar" and "Nakeer" guised in horrible figure come to the grave tearing through the earth and question the dead harshly viz: Who is your "Rab" (Sovereign Lord)? What is your religion? And what did you use to say about him i.e. the Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him).
3. If the dead is believer he will answer the questions as: My "Rab" is Allah. My religion is Islaam. And he is the Messenger of Allah (Hadrat Muhammad Mustafa [Sallal Laahu Alaihei Wasallam] may Allah's choicest blessings & peace be upon him).
4. If the dead is hypocrite or infidel he will say: Alas! I know nothing. I used to say what I heard people say.
5 . Grave of the believer will be enlarged and a door opened to Paradise whereby he will receive the fragrance of Paradise.
6 . Some disobedient believers will face torment in proportion to their sins. But later when Allah will please they will be absolved either by His mercy or by the supplications/intercession of the spiritual guides of the dead or Allah's saints. Some Muslim scholars maintain that torment is removed from the graves of believers as the Friday night falls.
7. For an infidel or hypocrite, a bed of fire will be laid in his grave and he will be dressed with the garment of hell-fire. A door will be opened to Hell and the angels of torment will be posted there to torment him. Besides, snakes, scorpions etc. will also keep tormenting him.
8. The virtues and good deeds of believer will adopt beautiful and pretty shapes to please him and as against this the evils and bad deeds of infidel and hypocrite will change into dogs, wolves and other dreadful animals to torment him.
9. The souls of believers, be they at their graves or on "Zam Zam" (sacred well adjacent to holy Ka'bah) or in between the sky and earth of on the heavens or above the heavens or in celestial lanterns beneath the "Arsh" (throne) or in "A'laa Illi-yeen" (the highest position, place) are

granted freedom to go where they wish to. They see one another, inquire about their relatives and see those who visit their graves and also listen to their words.
10. The souls of infidels are imprisoned within the precincts of cremation ground. They are not allowed to go anywhere. However, they see and recognise those who visit their graves or cremation ground and also hear their speech.
11. The dead responds to "Salaam" (salutation) and also speaks which all creatures but mankind and genies hear.

Q 4: Does only the body receive reward and torment or both the soul and body receive?
A. Both the soul and body receive reward and torment. An Hadees to this effect says: a cripple was lying in an orchard and witnessing fruits but could not pluck those due to his disability. Perchance, a blind went by there. He called the blind and advised him to carry him (cripple) on his shoulders to pick fruits from trees which they will eat. The blind concurred and lifted the cripple on his shoulders. He plucked fruits which they both ate.

Who is to be held responsible for the crime? Definitely the both. So it is clear from the given example that blind is the body and cripple is the soul.

Q 5: How will the body receive reward or torment in grave after its decompositon?
A. Though the body may decompose or turn into dust yet the vital constituents of it will remain intact till the Doomsday. These basic constituents will be subjected to reward or torment and the body will be reassembled or reconstructed on the very constituents on the Day of Judgement which is called "Ujbuz Zanb" (the atom). The Nature has created and preserved such marvellous constituents in the back-bone of humanbeings which can neither be seen by any microscope nor fire or the earth can burn and annihilate them.

These very constituents of the dead person will face torment or enjoy reward in grave. "Azaab-e-Qabr" (torment in grave) and "Tan'eem-e-Qabr" (Divine blessing in grave) are the truth which nobody but only a "misguided" will deny.

Q 6: Where will the dead be questioned if not buried?
A. The dead that is not buried will be questioned where it is thrown or left unburied at the place it died and will also receive reward or torment there even if one is eaten up by a lion that will be questioned in the lion's stomach and will also receive torment or reward therein.

Q 7: whose bodies will not decompose and remain intact?
A. The earth will not decompose the bodies of the Prophets, saints, Ulama (religious scholars), martyrs, those who learn(t) the Holy Quran by heart and also follow(ed) it, those who love Allah and His beloved Prophet, those who never disobey Allah and those who busy themselves in reciting Durood Shareef (invocation of Allah's blessings on the Holy Prophet).

He who utters derogatory words against the Prophets like "they died and turned into dust" is an insolent, misguided and disbeliever.

Q 8: Does alms-giving or charity benefit the dead or not?
A. "Sawaab" (reward of virtue) of prayer, fast, "Zakaat" (poor-due), "Sadaqah" (propitiatory charity), Haj, recitation from the Holy Quran, remembrance of Allah, visiting graves, alms, charity and of every sort of prayer and goodness (irrespective of "Fard" or "Nafl") can be conveyed to the dead and it will reach all of them.

Reward of the one who conveys "Sawaab" of any of these virtues will neither be diminished nor it will be distributed among the dead but instead each of the dead will be given the aggregate amount of Sawaab by the grace of Allah Almighty and the sender/conveyor may be given equal to the total reward of all the dead. For example, one does a virtuous deed which carries ten goodnesses and he conveys it to ten dead. Every dead will get ten goodnesses and the sender will receive 110 goodnesses.

An Hadees says: the believer who recites "Qul Hu-wallah" (Surah Ikhlaas) eleveen times and conveys its reward to the dead ones will get reward equal to the number of dead.

The dead also gets, by the grace of Allah Almighty, the reward of any good work or recitation from the Holy Quran done by an under-age boy and conveyed to him.

It is made clear here that one should not understand that nothing is left after conveying "Sawaab" of any "Fard" act to the dead. After performance of "Fard" and conveying reward thereof to the dead he is relieved of the Fard and that is no more due to him. The prevalent method of "Faateha" is a sort of "Eisaal-e-Sawaab" (conveying reward of virtuous deed to the dead) which is lawful, desirable and commendable act under Shari'ah.

Q 9: What is the method of "Eisaal-e-Sawaab"?
A. Surah Faateha is recited in "Eisaal-e-Sawaab" (conveying reward of virtuous deed to the dead) which is called "Faateha" and also regarded as "Nazar-o-Niyaaz" of Allah's saints as a mark of respect.

The method of it is that one should recite Surah Faateha, "Ayatul Kursi" once and Surah Ikhlaas, three or seven or eleven times, preceded and followed by Durood Shareef at least thrice and then raise his hands (with the palms facing the heavens) and say: O' Allah! what reward of the recitation of these Quranic verses and Durood Shareef (if food and cloths etc.are also there then mention them) I am to be given by You, grant me that according to Your infinite grace not commensurate with my action and get it all conveyed to such and such saint (for example: Hadrat Saieyyedina Ghous-e-Azam [may Allah be pleased with him]) on my behalf, his respected forefathers, teachers, spiritual guides, his off-spring, disciples, followers and those who love him and my parents and such and such and all male and female believers of the past, present and future i.e. from the time of Prophet Adam to the Doomsday and then pass both the hands on his face.

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PORTENTS OF DOOMSDAY

Q1: What is meant by "Alaamaat-e-Qeyaamat"?
A. When a man nears death his condition (if sick) aggravates and there appear certain signs of the agony of death and last gasps on his person. Similarly, there will appear some signs as to coming about of the Doomsday which are called "Alaamaat-e-Qeyaamat" (portents of the Doomsday).

Q2: What are portents of the Doomsday?
A. Portents of the Doomsday are of two types i.e. those ones which took place from the day the Holy Prophet was born and will continue to happen until the advent of Hadrat Imaam Mehdi (may Allah be pleased with him) joining the second type of portents. These are called "Alaamaat-e-Sughra" (minor signs) and second type are those which will occur from the day of Imaam Mehdi's passing away to the day the trumpet will be blown. These indications of the Doomsday will happen in so succession as the beads of a broken rosary fall down. These portents are called "Alaamaat-e-Kubra" (major signs). The Doomsday will come about after all these portents will have happened.

Q 3: What are the minor portents of the Doomsday?
A. Some of the minor portents of the Doomsday are:
1. Passing away of the Holy Prophet.
2. Passing away of all companions of the Holy Prophet.
3. Occurance of three "Khasf i.e. men will sink in the earth. One in the east, the other in the west and the third one in Arabian peninsula.
4. Knowledge will finish i.e. there will be dearth of true Ulama. People will make ignorants their Imaam and guides who will not only be misguided themselves but will also misguide others.
5. Fornication, drinking, moral turpitude and immodesty will be rampant.
6. Women will be much more than men even to such an extent that one man will look after fifty women.
7. Thirty more "Dajjaal"(blatant liars) will appear besides the chief Dajjaal(the accursed deceiver that will appear towards the end of the world) who all will claim to be Prophets notwithstanding the fact the Prophethood has come to an end.
8. There will be galore of wealth. The earth will push out its hidden treasures.
9. To be steadfast in following Shari'ah will be as difficult and painful as to hold burning embers in the fist.
10. Time will carry no blessing i.e. run out at a gallop.
11. People will consider payment of "Zakaat" (poor-due) a burden and ransom.
12. People will acquire Islamic knowledge for worldly gains not for the sake of Islaam.
13. Women will adopt masculine appearance and men feminine cut.
14. Songs and music will be all around and modesty and decency will vanish.
15. People on seeing one another will abuse instead of saying "Salaam" (Islamic greeting).
16. People will vociferate and indulge in worldly talks in mosques.
17. People will offer prayer but will ignore "conditions" and "essential acts" of the prayer to such an extent that even one prayer out of fifty will not be accepted and etc. etc.

Q 4: What are the major portents of the Doomsday?
A. The major portents of the Doomsday are:

Appearance of Dajjaal, descent of Hadrat Issa [Prophet Jesus] (peace be upon him) from the heavens, advent of Hadrat Imaam Mehdi (may Allah be pleased with him), coming out of "Yajooj" and "Majooj" (Gog and Magog), repletion of the world with a peculiar type of smoke, coming out of "Daabba-tul-Ard"(creeping creature of the earth), rising of the sun in the west and passing away of Prophet Jesus.

Q 5: Who is Dajjaal and when and how he will appear?
A. Dajjaal is a male Jew who is incarcerated in the islands of Tabaristan's river by the command of Allah Almighty.

After his release he will climb a mountain and call people towards himself. Those who were destined to be "accursed" would respond to his second call and rally round him then he will lead a vast crowd of people appearing from in between Syria and Iraq to create disturbance and anarchy in the world. He will be one-eyed (there will be no trace of other eye even eye-brow at all). That's why he is called "Masih". Jewish armed forces will accompany him. He will ride on an unusually big donkey. Arabic letters "Kaf", "Fa", "Ra" that is "Kaafir" (infidel, unbeliever) will be inscribed on his forehead which every Muslim will clearly see and read but these letters will not be visible to infidels. His evil mischief which will be very disastrous will last for forty days. Its first day will be of one year, the second day of one month, the third of one week and the remaining days will be of normal span of time. He will gallop from one city to another like a cloud driven by the wind. He will claim to be god and carry with him a garden and fire naming those"paradise" and "hell" which will, in fact, be the reverse of his claim that is his garden will be fire and fire will be peace (garden). He will order clouds to rain and the earth to produce vegetation,crops for those who will accept him and leave away those (apparently in the lurch) who will oppose and reject him with the result they will face drought and famine. When he will pass through deserts, the hidden treasures of the earth will come out and accompnay, follow him like bees. In brief, Dajjaal will demonstrate numerous such sleights and wonders which all will be the magic shows having no truth. After his departure from the place where he will display his magical wonders all will disappear and then people will understand the reality.

In this dreadful ordeal "Tasbih-o-Tahleel" (glorification of Allah and declaration of Allah's Oneness) will serve as food and water for Muslims that is repetition of "Tasbih-o-Tahleel" will rid believers of thirst and hunger. He will visit every part of the world with the lightning speed excepting holy Makkah and Madinah. The angels will push him back when he will try to enter these two sacred places. Hadrat Issa (peace be upon him) will descend from the heavens in Syria when Dajjaal will reach there having visited the whole world.

Q 6: When and where will Prophet Jesus descend?
A. During the peak of Dajjaal's wicked activities, all Arabs (Muslims) will throng to and gather in Syria. That accursed (Dajjaal) will, having visited the whole world, reach there and besiege them all who will be twenty two thousand armed men and one hundred thousand women.

The believers will still be in a fix when a proclaimer will proclaim from the heavens "do not worry, your helper has come" and at the very time Hadrat Issa (Prophet Jesus) [peace be upon him] with effulgent face will descend from the heavens attired in yellow dress escorted by two angels on the eastern minaret of the main mosque of Damascus. He will follow the religion of the Last Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) and will lead Muslim Ummah as the just ruler, leader and "Mujaddid"(reviver of Islamic commands, injunctions).

It will be the morning time. "Iqamaah" for Fajr prayer will have been uttered. Hadrat Imaam Mehdi (may Allah be pleased with him) who will have to lead the prayer will request him to lead the prayer. He will, placing his hand on Imaam Mehdi's back or shoulder say: go ahead and lead the prayer as "Takbir" (Iqaamah) was uttered for you. The Holy Prophet said" what will be your (believers') condition (in delight) when Ibne Mariam (Prophet Jesus) will descend among you and your Imaam will be from among you i.e. your joy and pride will know no bounds when Prophet Jesus will come down to you and live in your midst as your savior and helper and also offer prayer under the leadership of your Imaam. Well, Hadrat Issa (peace be upon him) will get the gate of the mosque opened after the prayer will be over. Dajjaal will be there with seventy thousand armed Jews. The Muslims will swoop on them and a fierce battle will ensue.

Seeing Hadrat Issa (peace be upon him) Dajjaal will start dissolving like salt in the water and flee from the scene. He will chase and locate Dajjaal near Jerusalem at the gate of "Lud" and pierce an arrow in his back. He will die. Hadrat Issa (peace be upon him) will show the blood of Dajjaal on his arrow to the Muslims.

After the elimination of Dajjaal, Hadrat Issa (peace be upon him) will carry out reforms and wage "Jihad" (holy crusade) against infidels and disbelievers. He will defer "Jiziyah" (poll-tax imposed on non-Muslims in Islamic states) i.e. nothing short of embracing Islaam will be accepted. Christian emblem "cross" will be broken and pigs exterminated. All "Ahle Kitaab" (people of divine books) who will be spared life, will embrace Islaam. Allah Almighty will wipe out all religions in his time except for Islaam. There will be only one religion "Islaam" and one "Mazhab" (Islamic creed) - "Ahle Sunnat" in the whole world. Hadrat Issa's (peace be upon him) time will be full of blessings and felicity. There will be justice so much so that a goat will rest beside a wolf without any fear of being harmed and children will play with snakes.

Q 7: Who is Hadrat Imaam Mehdi?
A. Hadrat Imaam Mehdi (may Allah be pleased with him) is the last Imaam in "Aaiemah Isna 'Ashar" (twelve Imaams of Ahle Bait) and "Khalifa-tul Laah" (vicegerent of Allah on the earth). His name will be "Muhammad", father's name "Abdullah" and mother's name "Aminah". He will be "Saiey-yid", "Hasani" and one of the descendants of Hadrat Faatemah (may Allah be pleased with her). He will also belong to Hadrat Abbaas (may Allah be pleased with him) through maternal ties.

Hadrat Imaam Mehdi (may Allah be pleased with him) will appear at the age of forty. His caliphate will last for seven or eight or nine years and then he will pass away. Hadrat Issa (peace be upon him) will lead his funeral prayer.

Q 8: When and where will be the advent of Hadrat Imaam Mehdi?
A. All Muslim states (including Rome and Syria) save holy Makkah and Madinah will slip from the hands of Muslims and Christians will hold sway after all minor portents of the Doomsday will have happened. There will be disorder and turmoil all over the world. All "Abdaal" (great saints) nay all "Auliya" (saints) will migrate to "Harmain Sharifain" (holy Makkah and Madinah). Thus the entire world will become a place of infidels, disbelievers. It will be the holy month of Ramadaan. "Abdaal" will be performing circumambUlaation of the holy "Ka'bah". Hadrat Imaam Mehdi (may Allah be pleased with him) who will be then of forty will also be there. "Auliya" will recognise him and wish to swear allegiance to him but he will refuse. All of a sudden, there will be a proclamation from heavens: "Haazaa Khalifa-tul Laahil Mahdi Fasma'oo Lahoo wa Ati'oo" (He is vicegerent of Allah - Mehdi. Listen to him and obey him) and

after this all saints and believers will swear allegiance to him. Hadrat Imaam Mehdi will lead all Muslims to Syria. Hearing this news, Christian leaders will also rush there with a big and strong army to fight against them. The army of Hadrat Imaam Mehdi (may Allah be pleased with him) will divide into three groups that time. One group will flee being afraid of Christians and will die as infidels,disbelievers, the other group will fight against Christians and attain martyrdom and the third group will gain glorious victory over Christians on fourth day of the battle. Most of Muslim families will have one percent survivors. Later, the able-bodied survivors will conquer Constantinople (now Istanbul) from Christians.

Infidels and disbelievers will be killed in such a large number in these battles that if a bird flies from the one end of the place where their bodies will be lying scattered, will die and fall before reaching the other end.

Satan, the outcast, will, while believers will be distributing spoils after the conquest of Constantinople, cry that Dajjaal has arrived in their (Muslims') homes. The believers will beware. Ten horse riders will be dispatched to ascertain the truth but the rumour will prove to be a hoax. The Holy Prophet said in this context: "I know their names, their father's names and recognise the colours of their horses. They will be ones of the best riders of the world that time".

The Muslim army will return from Constantinople to Syria.

Dajjaal will appear in the 7th year after this great battle.

Q 9: Who are "Yaajooj" and "Maajooj"?
A. "Yaajooj-o-Maajooj" (Gog and Magog) are a mischievous and bellicose group hailing from the posterity of Yaafas bin Nooh (Prophet Noah). They are in great number. They used to create disturbance and anarchy when they come out. During "Rabi" (spring harvest) they swallowed up all standing crops and vegetation even ate humanbeings, animals, beasts, snakes and scorpions.

People complained to Hadrat Sikandar Zul-Qarnain (Alexander, the great) who was a pious believer, loved one of Allah and the ruler of the entire world, about their rampageous activities. He got constructed a compact wall of iron, copper, stones and other material from beneath the ground to the height of mountain to confine them behind the wall. This wall is sixty yards in width and 150 leagues (about 450 miles) in length.

An Hadees to this effect says: "Yajooj-o-Majooj" break this wall daily and when they are near to breaking the wall completely after day's long labour someone of them says: let us go now. We shall break the remaining wall tomorrow. The next day they come and find the wall stronger than the last day. When the time of their coming out will arrive somebody of them will say: let us go now. "Insha Allah" (if God wills) we shall break the rest of the wall tomorrow. The blessing of "Insha Allah" will save their day long labour from going waste and the next day they will find the wall as much broken as they had and then they will come out.

Q10: When will "Yajooj-o-Majooj" come out?
A. After the murder of Dajjaal people will be living in peace and with equanimity. In the meanwhile, Allah Almighty will command Hadrat Issa (peace be upon him) to take all the believers to "Toor" (mount Sinai), for, some so barbaric and savage people will be let loose that no nation can fight with them. So he will take all Muslims to the fortress of mount Sinai and stay there. Then Yajooj-o-Majooj will appear in so large number that when the first group of theirs

will pass through Tiber (which will be ten miles long) will drink its water dry and when the second party will reach there would think as if there had never been any water.

They will spread all around like ants and locusts and wreak havoc on the earth. Feeling replete after their rampageous and killing revelry on the earth they will say: we have killed all creatures on the earth now let us kill the inmates of the heavens. And then they will shoot their arrows towards the sky. Strange are the ways of Nature! their arrows will come back stained with blood. On the one hand they will be busy in their diabolical activities and on the other side Hadrat Issa (peace be upon him) will be confined to the fort on mount Sinai with his companions, where they will face so severe famine that the head of a cow will value them much more than one hundred "Ashrafi" (gold coins) do us. At that critical juncture Hadrat Issa (peace be upon him) will, accompanied with his companions, pray to Allah Almighty. Allah will create a sort of germs in the necks of Yajooj-o-Majooj who all will die in a night.

Q11: What will happen after the killing of Yajooj-o-Majooj?
A. After the killing of Yajooj-o-Majooj, Hadrat Issa (peace be upon him) and his companions will get down from the mount Sinai and see that the whole earth is littered with their corpses and stench. He will again pray to Allah Almighty accompanying his companions. Allah Almighty will send a severe wind and a sort of birds that will sweep away and remove the corpses to the place where Allah will command them to take.

Their arrows, bows and quivers will be in so many numbers that believers will use those as fire-wood for seven years.
Then there will be rain which will level the earth. Now Allah Almighty will command the earth to produce fruits and the sky to pour out its blessings and bounties. With the result, pomegranate will satiate a party of people and its skin (if spread) will cover them all, milk of a she-camel will suffice a group of people, a cow's milk will suffice a clan and a goat's milk will be enough for a family.

Q12: How long will Hadrat Issa (peace be upon him) stay in the world?
A. Hadrat Issa (peace be upon him) will lead believers and rule justly in the world for forty years. These forty years also include seven years after the killing of Dajjaal. He will marry and will have children too. He will visit the sacred grave of the Holy Prophet to say "Salaam" (greeting). The Holy Prophet will respond to it. He will also go to holy Makkah through "Roha"(a place near Madinah) to perform either "Umrah" or "Hajj".

He will, after all these events (elucidated in this lesson) will have taken place, pass away. Believers will perform his funeral rites. They will wash, perfume and shroud his body and offer his funeral prayer. He will be buried beside the Holy Prophet in his illumined shrine.

Q13: When will the smoke appear and what will be the effect thereof?
A. After passing away of Hadrat Issa (peace be upon him), a person namely "Jahjaah" hailing from "Qahtaan" tribe, resident of Yemen will be his "Khalifah" (successor). After him there will be some more kings during whose tenures infidelity and disbelief will surface. In the meanwhile, one house will sink into the earth in the west and the other in the east where deniers of "Taqdeer" (predestination) will be living. Then (a peculiar type of) smoke will appear darkening the whole world from the sky down to the earth. It will last for forty days causing cold to believers and plunging infidels and hypocrites into unconsciousness. Some will regain consciousness after a day, some after two days and some after three days. Thereafter the sun will rise in the west.

Q14: Why will the sun rise in the west?
A. The sun prostrates in the Most Exalted Court of Allah Almighty daily and seeks permission to rise. In the time towards the end of the world, it will seek permission as usual to rise which will be denied to it and it will be commanded to go back. It will comply with and then the night which will follow "Yaum-e-Nahr" (the day of sacrifice) during the month of Zil-Hijj will be so long that children will start crying and wailing, travellers will get weary and cattle will be very anxious to graze. In brief, people will wail and weep and beg forgiveness. At last, the sun will, after protraction of the night for about three or four nights' span, rise in the west like lunar eclipse throwing little light in a state of anxiety. It will move upto middle of the sky and then will go back i.e. will set in the west. Thereafter, the sun will use to rise in the east as usual.

Henceforth, with the appearance of this portent of the Doomsday, the doors of repentance and forgiveness will be shut on all. Renunciation of infidelity by infidels and repentance of sins by sinners will not be accepted and even embracing of Islaam will not be acceptable.

Q15: What is "Daabba-tul-Ard" and when will it come out?
A. "Daabba-tul-Ard" will be an odd animal which will come out from "Safa" (an hill near holy Makkah) and visit all cities/parts of the world so speedily that nobody would escape him if tried to run. It will speak eloquently and say: "Haaza Mu'minun wa Haaza Kaafirun" (this is believer and this is infidel). It will carry staff of Prophet Moses in one hand and the ring of Prophet Solomon in the other hand. It will draw a lightsome line on the forehead of every believer with the staff. With the result the black face will shine up. And it will stamp the forehead of every infidel with the ring. Resultant his face will become nasty. Thus, all believers and infidels will then be open. These signs of belief and infidelity will never change. Infidels will never renounce infidelity and believers will remain adhered to Islaam. People will still be seized by the rise of the sun in the west on the second day of the incident, "Safa" hill will be cleaved by earthquake and this odd animal will come out.

It will first appear in Yemen and then in Najd and vanish. And third time it will appear in holy Makkah.

Q16: What will happen after that?
A. Before forty years of the Doomsday, after a long time of passing away of Hadrat Issa (peace be upon him) a fragrant breeze will blow and pass under the armpits of people causing death to all believers. There will remain no believer and God-fearing one but unbelievers. African people will dominate and rule. They will demolish the holy Ka'bah. There will be no fear of God, shame and decency.

Tyranny of the rulers and conflicts of people with one another will increase. In brief, idols-worshipping, oppression, lawlessness, famine and epidemic disease will be rampant. In such sorry state of the world, Syria will be somewhat well-off. People from all other countries will start proceeding to Syria with their families. In the meanwhile, a big fire will appear from the south which will chase all people of the world forcing them to gather in Syria and then will disappear. These forty years (towards the end of the world) will go by in such state that there will be no new birth i.e. all will be of forty and there will be no believer but all infidels and unbelievers alone. All of a sudden on Friday which will also be the tenth of Muharram, when all people will be busy in their routine activities, Allah Almighty will command Angel Israfeil in the morning to blow trumpet and thus "Doomsday" will be established on unbelievers.

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DOOM AND RESURRECTION

Q 1: What are "Hashr-o-Nashr" and "Ma'aad"?
A. "Hashr-o-Nashr", "Ma'aad", "Yaum-e-B'as" and "Yaum-e-Nushoor-e-Saa'at" are all the names of the Doomsday. This world will also annihilate after completion of its fixed term of life like that of other animate and inanimate things. That is called "Qeyaamah" (Doomsday, Resurrection Day). There will then be none but Allah alone Who is eternal in the beginning and eternal in the end.

Q 2: To what extent it is necessary to believe in Doom and Resurrection?
A. To believe in "Hashr-o-Nashr" (Doom and Resurrection) is one of the fundamental beliefs of Islaam. No one can be a Muslim unless he believes in it. This belief is so essential that without it a humanbeing can neither avoid sins fully nor toil at worship and nor sacrifice his life and property. The fear of temporal punishment or defamation can prevent man committing crime so long as he is afraid of its exposition and when he is sure that nobody can know his crime then he does not hesitate to commit even a heinous crime. It is only this belief which dissuades man from committing crime that a particUlaar day is fixed for meting out reward and punishment for our virtuous and evil deeds. This day is called "Qeyaamah" (Doomsday, Day of Judgement). Allah Almighty is the Owner of this day. The majority of scholars and intellectuals of the world is, despite difference of religions, agreed with this fact that another life is to follow the temporal life. The matter does not simply end with death. And that our good fortune and misfortune in the life hereafter depend on our deeds and actions. (Maxim: As you sow so you reap).

Q 3: Will only the soul face Doom or both the soul and body will do?
Not soul alone but both the soul and body will face Doom (Hashr). The one who says that only souls will be resurrected not the bodies is denier of the Doomsday and thus is an infidel. Though constituents of the body may have dispersed or eaten up by animals after death yet Allah Almighty will collect all those and will, bringing them to the original form, reassemble the body on the preserved basic constituents of the body and then He will make every soul enter into body it was concerned with in the mortal world.

Q 4: How will the world be annihilated?
A. After all portents concerning the Doomsday will have completed and the fragrant breeze passed under the armpits of Muslims killing them all and there will be no believer left but only infidels and unbelievers who will be busy in their respective chores and works as usual then all of a sudden Allah Almighty will command Angel Israfeil to blow the trumpet. In the beginning its sound will be very faint which will gradually grow loud. People will listen to it attentively and fall unconscious. The corollary of the trumpet's sound will be that all angels in the heavens and living people on the earth will die and those who had died but were brought to life soon after their death like Prophets and martyrs who are alive in their graves will feel as if they are drowsy. Other dead (in their graves) will not feel it. The earth and sky will be tumultuously upset. The earth will push out all its weights and treasures. Mountains will be battered to pieces by trembling and will float like carded cotton or wool-flakes. All stars will fall hitting against one another and perish. Similarly, every being and everything will annihilate even trumpet and Israfeil and all Angels. There will then be nothing but the True One (Allah). He will say: "whose is the kingdom today? Where are those proud and mighty? Receiving no reply He Himself will

say: "Lil Laahil Waahidil Qah-haar" (today is the kingdom of Allah, the One, the Subduer/Vanquisher).

Q5: Who will be resurrected first?
A. First of all Allah Almighty will, when He will please, resurrect Angel Israfeil and then will recreate trumpet. He will command Israfeil to blow the trumpet. All Angels, humanbeings, genies and animals right from the beginning of the world to the end will come back to life as soon as Angel Israfeil will blow the trumpet. First "Hamalaat al-Arsh" (four angels holding the empyrean) will rise followed by the Chief Angel Gibreil, Angel Michael and Angel Israel and then the earth, sky, moon and sun will come back into existence. Thereafter, there will be a rain which will resurrect all dead (with soul and body) like verdure. First of all Prophet Muhammad (may Allah's choicest blessings and peace be upon him) will come out from his hallowed grave holding the hand of Hadrat Siddique Akbar (may Allah be pleased with him) with his right hand and of Hadrat Farooque Azam (may Allah be pleased with him) with his left hand and then he will go, taking all believers buried in the graveyards of holy Makkah and Madinah, to the field of "Hashr".

Q 6: What will be the plight of people on the Doomsday?
A. People will rise from their graves naked and barefooted on the Doomsday and will be astounded by the strange and peculiar scene of the Doomsday.

Heavenly conveyances will be made available to the believers on their graves by the grace of Allah Almighty. Some conveyances will carry a single believer, some will carry two, some three, some four and some will carry ten believers. Infidels and non-believers will walk prone to the field of "Hashr". Some infidels will be herded and dragged by the angels and some will be collected by fire and pushed to the field of resurrection. The field of "Hashr" will be established in Syria. The earth will become so flat and even that a mustard seed if fell on the one end of the earth would be visible from the other end. Allah Almighty will turn the entire earth into copper for the Doomsday.

The sun with its obverse will come very near the earth (to the height of only one mile) on the Doomsday. The heat will be so terribly excessive that the brains will boil inside the heads. May Allah Almighty protect us. Men will perspire so profusely that the earth will absorb their sweat seventy yards inside and then it will rise upto the ankles of some, to the knees of some, to the waists of some, to the chests of some, to the throats of some and upto the faces of infidels and non-believers griping them tightly like bridle in which they will drown. The tongue will go dry for thirst in this heat and the hearts will jump to the throats in fear. Every one will face the trials and tribUlaations according to his actions in the world.

On this day no one will help the other. Everybody will be brought to book. Their "sheets of actions" will be opened. Prophets and other witnesses will be present there. Justice will be done to all sans any excess. Everyone will receive the just return of his deeds.

After having gone through these stages, everybody will go to his permanent abode. Some will be admitted into paradise, a unique place of comfort and felicity and some will be cast into hell, the worst place of distress and difficulties.

Q 7: Do the Doom, resurrection, reward and torment mean what has been expounded above or otherwise too?

A. The meaning of Doomsday, resurrection, reckoning, reward, torment, paradise and hell is that which is generally interpreted and spoken of by the Muslims. The one who describes these things truth but perceives them otherwise, for instance, he says: paradise is mere a name of "high comfort" or "feeling of anguish by the soul" is hell or reward is only one's being pleased to see his virtuous actions or to be sad on seeing one's evil action is torment or says only the souls will face "Hashr" is, indeed, a denier of the facts and is out from the circle of Islaam.

Likewise to deny the existence of angels or to say the angel is "power of virtue" or to deny the existence of genies or to name "power of evil" genie or devil is unbelief.

In brief, what beliefs about doom, resurrection, reward, torment, paradise, hell etc. are common among Muslims and what meanings of these things are understood by the believers, the same meaning have been elucidated by the Holy Quran and Ahaadees bequeathed to us by a chain of Muslim scholars. So the one who accepts these words but says that the meaning of the words is that which is inconsistent with the Muslim's beliefs is, of course, out from Islamic fold, denier of the fundamentals of Islaam, unbeliever and renegade.

Volume - V / CHAPTER - 1 / LESSON NO: 6

SOME DETAILED EVENTS CONCERNING THE WORLD HEREAFTER

Q 1: What is "A'maal Naamah"?
A. Allah Almighty has detailed some Angels to record deeds of humanbeings who record their good and bad actions. These Angels are called "Kiraaman Khaatebeen". Two angels accompany every man. One on his right side and the other on his left side. The right side angel records virtues and the left side angel writes down evils. This record of virtues and evils is called "A'maal Namah" (record of doings). In short, a complete record of our good deeds and misdeeds being maintained by the angels is "A'maal Naamah". On the Doomsday, everybody will be handed his "record of deeds". Pious will receive it with the right hand and sinners with the left hand. Infidels and disbelievers will be given from their behind after tearing their chest to pass their hands through their backs to hold their record of deeds to see for themselves that it is neither under-recorded nor over-recorded. Everyone will then realise that even the tiniest virtue and tiniest evil is recorded therein. Sinners will get frightened to see the record of their sins and infidels and disbelievers will be in extreme fear and trembling. Then good deeds and bad deeds of all will be weighed on "Meezaan" (balance).

Q 2: What is "Meezaan" and how will deeds be weighed on it?
A. Balance, pair of scales is called "Meezaan". The gist about "Meezaan" which will be installed on the Doomsday, explained by the Shari'ah is that it will have (two) scales and a pivot. Its each scale will be as much vast as is the space between the east and west. To inquire about more details as to what kind of Balance it will be or how will deeds be weighed thereon is not necessary, for, all such things are beyond our comprehension. The belief we have been taught to this effect is that "Meezaan" is the truth and that deeds of all mankind will be weighed on the Doomsday. Successful will be those whose deeds (done by the heart and body) will be heavy and losers will be those whose deeds' weight will be light. Some Muslim scholars maintain that deeds of every man are written according to their weight. (For example), the work which is done with sincerity, devotion as per the command of Shari'ah and on time carries more weight than the same work done for pomp and show not in harmony with Shari'ah and untimely. How big a deed may be but it is nothing in the sight of Allah unless it is done with the spirit of Islamic faith and sincerity. The record of deeds or sheets of actions in which good and bad words and deeds of mankind are entered will be weighed in the next world. It is also possible that the virtues may be turned into some beautiful shape or body and evils changed into any disgusting shape or body and then these bodies may be weighed.

Q 3: What type of reckoning will be there?
A. There will be different kinds of reckoning, (For instance), some body will be called to account for his doings secretly who will admit all his sins and expect chastisement. But Allah, the Most Beneficent, will absolve him saying: "I hid your failings in the world and now I forgive you". Someone will be brought to book strictly and thus he will ruin. Somebody will be questioned reminding of Divine favours to him. Allah will ask him "Did you ever think of meeting Me? He will reply in the negative. Allah Almighty will say: "you did not remember Me in the world so We leave you in torment here". There will be some infidels and disbelievers who will, on being reminded of Allah's favours, claim that they were believers in the world and used to observe prayer, fast, propitiatory offerings, charity and other good deeds. On this, Allah Almighty will command "let the witnesses be produced". Then their tongues will be sealed and their limbs will

be ordered to speak. Their parts of the bodies i.e. hands, feet, thighs, flesh, bones etc. all will testify that they committed such and such sins. They will be consigned to hell.

Some believers will be provided with their sheets of actions to see their obedience and disobedience for themselves. They will be rewarded on obedience and virtues and their disobedience and sins will be over-looked i.e. will not be called to account for each and every sin and failing. An Ummati (bond slave) of the Holy Prophet will be brought whose record will be full of sins except for a single good. He will be asked: "do you have any excuse for the bad record"? He will reply in the negative. Then a piece of paper containing "Kalimah Shahaadat" (the code of Evidence) will be taken out from his record of deeds and put in one scale of the balance and all his sins in the other which will outweigh his bad record. The Holy Prophet will get innumerable believers admitted into heavens without any reckoning. The believers who are punctual in offering "Tahajjud" (late mid-night supererogatory prayer) will also be admitted into paradise without any reckoning. In brief, the mercy of Allah Almighty is infinite which seeks excuse to pardon His servants. So a little goodness may become the cause of absolution.

Q 4: How many kinds of people will be there on the Doomsday?
A. Mankind will be divided into three groups i.e. there will be three kinds of people on the Doomsday: (1). Inmates of hell, (2). Common paradise-dwellers and (3). Chosen and prominent paradise-dwellers who will abide in the highest compartments of paradise. The inmates of hell, whom the Holy Quran terms as "As-haabush Shimaal" and who were brought forth from the left ribs of Prophet Adam at the time of "Meesaaq" (covenant), will be made to stand on the left side of the empyrean. Their sheets of actions will be given to them in their left hands and angels will catch hold of them from the left side. They will be cursed and damned beyond limit. The common paradise-dwellers whom the Holy Quran describes as "As-haabul Yameen" and who were brought forth from the right ribs of Prophet Adam at the time of covenant, will be made to stand on the right side of the throne. Their sheets of actions will be given to them in their right hands and angels will take and lead them from the right side. They will be the blessed and fortunate ones on that day and their joy will know no bounds. The Holy Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) had observed the same two groups on the Night of Ascension (Me'raaj) that Prophet Adam expressed his delight when looked towards his right side and became dismal when looked towards his left side.

The chosen and prominent servants of Allah, whom the Holy Quran regards as "Saabayqoon" will transcend all in gaining blessings, favours, grades and proximity to Allah. It is reported in an Hadees that there will be 120 rows of mankind on the Day of Resurrection. Of which eighty will be of this blessed Ummah (Holy Prophet's community) and the remaining forty will be of people of the past Prophets. After completion of the process of reckoning all will be ordered to cross over "Siraat"

Q 5: What is "Siraat"?
A. "Siraat" is a bridge which will be placed over the back of hell. It will be more subtle than a hair and sharper than sword. Every pious and sinner, condemned and absolved and believer and infidel will cross it because it is the only pathway to paradise. Believers will cross over this bridge safely and soundly in accord with their ranks. The hell will call "O' believer cross over me, for, your "Noor" (light) has cooled down my flames". There will be big iron hooks,pegs (how big will those be? Allah knows better) thereon which will catch those about whom there will be divine order. Some will be hurt only by these pegs and some thrown in hell.

First of all, the Holy Prophet will cross over "Siraat" then other Apostles, Messengers and Prophets followed by Muslim Ummah and then the people of the past Prophets.

Q 6: How will the mankind cross over "Siraat"?
A. All humanbeings will cross over "Siraat" in different ways according to their deeds. Some will cross it like lightning, some like blowing of wind, some will cross it like a bird's flight, some like running of a horse, some will run and walk, some will crawl and even some will move like ant.

Q 7: What is "Haud-e-Kauser"?
A. "Haud-e-Kauser" (an exclusive heavenly pond) is a great favour and grace of Allah Almighty in the fearful distress of the Doomsday which He has gifted to our Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him). The distance between the two banks of Haud-e-Kauser is equal to a journey of one month. There are pearls and jewels-studded domes on its sides. Its earth is of musk. Its water is whiter than the milk, sweeter than the honey and purer than the musk. Its pots are more in number than the stars in the sky. The believer who once drank its water would never be thirsty. Muslim Ummah will be satiated with its unique water by the Holy Prophet. May Allah also grace us with this favour! Aameen.

Q 8: Where will humankind go after completion of all these stages?
A. Believers will go to paradise and infidels to hell. Allah Almighty has made a beautiful place to reward the believers which is equipped with such kinds of corporal and spiritual bliss and felicity that can not be imagined even by the kings and emperors of the world. This place of felicity is called "Jannat" or "Bahisht" (Paradise). Likewise, there is a dreadful place to chastise and torment sinners and infidels which is full of such types of torment that one is shuddered with horrors to think of it. However, the sinful believers who had recited "Kalimah" (the holy code) sincerely will at last be taken out of hell either on completion of the term of their punishment or by the intercession of Prophets, Angels and saints or by the grace of the Merciful of merciful (Allah Almighty) leaving there only infidels and unbelievers and then its mouth will be sealed. The faces of the dwellers of Paradise will look bright and fresh and of the inmates of hell will be black and nasty and their eyes blue. The paradise and hell which were created millions of years back are extant.

Q 9: What is "A'raaf"?
A. There is a transparent wall or a veil between the paradise and hell which will prevent the boons and bounties of paradise from reaching the hell and the afflictions and torments of hell from reaching the paradise. The place over this transparent wall or veil is called "A'raafl (heights). It is reported by a number of righteous servants of Allah Almighty that the people of "A'raaf would be those ones whose virtuous and sins would be equal. Seeing the dwellers of paradise, they will greet them and yearn for heavens. At last they will be admitted into paradise.

Q10. How will the Muslim Ummah be identified on the Doomsday?
A. It will be dark when people will proceed to "Siraat" from the field of "Hashr". The light of faith and good deeds which the humanbeings will possess corresponding to the degree of their faith and actions will lead them to paradise. The light of Muslim Ummah will be brighter than that of the other Prophets' communities by dint of the Holy Prophet. The Holy Prophet said to this effect that my Ummah will be summoned on the Doomsday in such, a state that their faces, hands and feet will shine by the traces of ablution. So shine them more if one could i.e. perform ablution well.

Q11: What will happen after admittance into paradise and casting into hell?
A. After admittance of all believers into paradise leaving only those in hell (destined to live there permanently), the death will be brought in the shape of a ram and stood in between the paradise and hell. A proclaimer will call the dwellers of paradise who will peep through and fearing that they might be taken out of it and the inmates of hell will peep through hoping that they may be relieved of the torment, and ask about the ram who will identify it as "death". It will be slaughtered and proclaimed that the death is no more there. The dwellers of paradise will abide permanently in the place of bliss and felicity and the inmates of hell will live in hell for ever.

At this juncture, the paradise dwellers will rejoice immensely and the hell's inmates will be stricken by profound grief and sorrow.

"Nasaa Lul-Laahal 'Afwa wal 'Aafiyah Fiddeeni wad Dunyaa wal Aakhirah" (we beg forgiveness of Allah and seek refuge with Him and protection against every misfortune, calamity for our good in religion, this world and the next world).

Q12: Why will there be the vision of Allah in the next world?
A. It is definite that every Sunni Muslim will have "Deedar" (Splendid Sight, Vision) of Allah Almighty. However, it is inexplicable as to how will they see Him. The thing which is seen is situated at a distance and to a specific direction, far or near, above or below, right or left and in front or back, but Allah Almighty is pure and free from all such things. Then "how will that be?" Be clear! There is no room for ifs and buts in it. It is certain and sure. We all will, by the grace of Allah Almighty, have His Vision. Even the eye sight can not see or comprehend "His Sight", for, only that thing can be seen or comprehended which has limits and directions whereas Allah Almighty is purely free from these things.

This is the creed of Ahle Sunnat but some misguided sects like "Mo'tazilah" (non-conformists, dissenters) failed to differentiate between "Idraak" (comprehension) and "Roiyat" (Sighting) and declared that Allah's vision is impossible ignoring the established facts that when Allah can be known and His Existence acknowledged sans physical entity and directions then He can also be seen likewise.

In brief, Ahle Sunnat have an unwavering belief about "Deedar" (vision) of Allah Almighty in the next world which is borne out by Quran-o-Hadees, Ijma and myriad of cogent arguments of Muslim scholars. Had it been impossible, Prophet Moses would not have wished to see Allah nor Allah Almighty would have said to him "Inistaqarra Makaanahoo Fasaufa Taraani" (if it [mountain] remains standing at its place then soon you will see Me). A number of Ahaadees prove that Allah Almighty will manifest Himself in a garden of Paradise where tables and chairs made of light, jewels, ruby, jasper, topaz, gold and silver will be set for the dwellers of paradise. Even the lower grade dwellers will sit on the mounds of musk and camphor. Nevertheless, nobody will consider himself inferior to those sitting on heavenly chairs. Allah's Deedar to the believers will be as clear as the sun and the full moon. Allah will manifest Himself to every Paradise dweller who will see Him without any difficulty or hindrance. The chosen servants of Allah Almighty will be graced with His "Splendid Sight" every morning and evening. First of all the Holy prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) will have Allah's Vision which is the supreme and greatest favour in paradise. The dwellers of paradise who once had Allah's Deedar would never forget it and be absorbed in the Splendid Sight for ever.

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ISLAMIC WORSHIPS

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ISLAMIC WORSHIPS

ABOUT "NAFIL" PRAYERS

Q 1: How many Nafl prayers are there and which are those ones?
A. "Nafl" (supererogatory) prayers are numerous which one can offer, as many as he likes, any time except for odious timings. Some of them, as examplified by the Holy Prophet and "Aaimah" (Muslim leaders) are: "Tahi-yatul Masjid" (prayer for the dignity of mosque), "Tahi-yatul Wudu" (prayer for the dignity of ablution), Salaatul Ishraaq, Salaatud Duha (Chasht), prayer for journey, prayer on return from journey, Salaatut Tahajjud, Salaatut Tasbih, Salaatul Haajat (prayer for fulfillment of needs), Salaatul Awwaabeen, Salaatul Ghousiyah, Salaatut Tauba (prayer of repentance), "Salaat Hifzul Eimaan" (prayer for protection of Islamic faith) etc.

Q2: How many "Rakahs" are there in Tahi-yatul Masjid?
A. The one who enters the mosque for preaching or remembrance of Allah should offer two Rakahs of Tahi-yatul Masjid which is Sunnah, provided it is not odious time and if he enters the mosque with the intention to join congregation (Jama'at) or to offer obligatory prayer or he offers any prayer (Fard or Sunnat) immediately after entering the mosque then Tahi-yatul Masjid will be deemed to have been offered by him even though he did not intend to. And in case time is there i.e. he has to wait for the intended prayer then he should offer it.

Q 3: Which prayer is Tahi-yatul Wudu?
A. It is commendable to offer two Rakahs of Tahi-yatul Wudu before the washed parts of the body dry up after performance of ablution. The excellence of this prayer is proved by Hadees. However, offering obligatory prayer soon after ablution or bath will serve as its substitute. Offering two Rakahs prayer after "Ghusl" (bath) is also a commendable act.

Q 4: When and how many Rakahs of Salaatul Ishraaq are offered?
A. Ishraaq time begins when the sun is high in the morning after twenty minutes of sun-rise. Offering two or four Rakahs prayer this time is highly rewarding. A Hadees says that the one who sits and busies himself in remembrance of Allah after finishing Fajr prayer in Jama'at till he offers two Rakahs prayer after sunrise will earn reward of Hajj and Umrah.

Q 5: How many Rakahs are there in Salaatut Duha (Chasht) and which time it is offered?
A. Chasht prayer comprises at least two Rakahs and at the most twelve. Its time begins after sunrise and ends at meridian. It is better to offer Salaatul Duha (Chasht) when one-fourth of the day comes off. A Hadees says that (minor) sins of the one who is very particUlaar about i.e. does not miss Chasht prayer will be forgiven him even if they are equal to the foam of a sea.

Q 6: How many Rakahs are offered for undertaking journey and on return?
A. One should offer two Rakahs at home to set off on a journey and on return (from journey) he should offer two Rakahs in mosque.

Q 7: What is the time of Tahajjud prayer and how many Rakahs thereof are offered?
A. One should go to bed after having offered 'Ishaa prayer (Fard) and then whenever he wakes up in the night before the dawn of Fajr is Tahajjud time for him. He should perform Wudu and offer at least two Rakahs. Eight Rakahs (of Tahajjud prayer) are Sunnat.

However, twelve Rakahs are in practice of"Mashaa-ikh" (saintly guides). One is at liberty to recite which Surah and verses he likes from the Holy Quran in this prayer. In case, the Holy Quran is not committed to one's memory then it is better for him to recite "Surah Ikhlaas" thrice in every Rakah which will earn him the reward of (equal to the) recitation of the whole Quran. The excellences of Tahajjud prayer have been delineated by Ahaadees. The face of the believer who offers this prayer extensively and regularly becomes more beautiful and bright. He will also be admitted into heavens without any reckoning.

Q 8: What is "Salaatul Laiel"?
A. The "Nafl" (supererogatory) prayer which is offered after 'Ishaa prayer is called Salaatul Laiel. Nawaafil (pl.of Nafl) offered in the night are better than those offered during day time. Tahajjud is a kind of Salaatul Laiel.

A Hadees in this respect says that the two Rakahs Nafl prayer which is offered after^ Witr prayer would substitute for Tahajjud if one could not wake up in the night.

Q 9: In which nights are keeping awake commendable?
A. Keeping awake in the nights of Eids, 15th Sha'baan and the first ten nights of Zil-Hijj is commendable. Keeping awake in the nights of Eidul Fitr and Eidul Adha is that one should offer 'Ishaa and Fajr prayers in Jama'at and rest content with it as keeping awake during night may cause him difficulties in the performance of Eid prayer and sacrifice otherwise it is highly rewarding to keep awake. To offer Nafl prayers by oneself, recite the Holy Quran, read or listen to Ahaadees, invoke Allah's blessings on the Holy Prophet (Durood Shareef) or to do other remembrance in these nights serve the purpose of keeping awake. To keep awake without "Zikr-o-'Ebaadat" (remembrance of Allah and worship) is of no use.

Q10: When and how is Salaatut Tasbih offered?
A. Salaatul Tasbih can be offered any time except for odious times. It is better to offer this prayer before Zuhr prayer. This prayer is highly rewarding. Some Muslim scholars and researchers say that none but lethargic one will miss Salaatut Tasbih on knowing its excellences.

A Hadees stresses the importance of this prayer saying "offer Salaatut Tasbih daily if you could do, if not then once a week, if not then once a month, if not then once a year if it is not possible even, then at least once in lifetime.

We the followers of Hanafi creed offer Salaatul Tasbih as has been reported in "Tirmizi Shareef i.e. one should stand up for four Rakahs prayer as per the rules; say Allah-o-Akbar and fold the hands below his navel; recite "Sana" followed by this Tasbih i.e. "Subhaanal Laahi wal-Hamdu Lillaahi walaa Ilaaha Illal-Laahu wal-Laahu Akbar" (Glory be to Allah, Praise be to Allah. There is no deity but Allah. Allah is the Most Great) fifteen times and then recite "Ta'awuz", "Tasmiyah", "Surah Faateha" and any other Surah and then recite the same Tasbih ten times; perform "Rukoo" and recite the same Tasbih ten times after "Subhaana Rabbiyal Azeem"; rise from Rukoo reciting "Sami Allaahu Liman Hamedah" and "Allaa Humma Rabbanaa wa Lakal Hamd" and then recite the same Tasbih ten times; observe "Sajdah" and recite the same Tasbih

after "Subhaana Rabbiyal A'laa"; rise from Sajdah and sit in "Jalsah" and recite the same Tasbih ten times; perform second Sajdah and recite the same Tasbih ten times after "Subhaana Rabbiyal A'laa" and then complete the remaining three Rakahs in the similar way. Thus, this Tasbih is recited 75 times in one Rakah and 300 times in all four Rakahs. It is better to recite Surah "Al-Takaasur" in the first Rakah after Surah Faateha, Surah "Al-Asr" in second, Surah "Al-Kaafiroon" in third and Surah "Al-Ikhlaas" in fourth Rakah.

Q11: How is "Salaatul Haajat" offered?
A. If one wants Allah Almighty to fulfill his need or to meet his want he should offer two or four Rakahs "Nafl" prayer after 'Ishaa prayer. He should, according to Hadees, recite "Ayatul Kursi" (throne verse) thrice after Surah Faateha in the first Rakah, Surah Al-Ikhlaas in second, Surah Al-Falaq in third and Surah Al-Naas in fourth Rakah, which is tantamount to offering four Rakahs in "Qadr" night and then "Du'aa" (supplication) for the fulfillment of his need. By the grace of Allah Almighty his Du'aa will be answered. "Mashaa-ikh" (religious leaders) say that they offered Salaatul Haajat and their needs were fulfilled.

Q12: Which prayer is Salaatul Awwaabeen?
A. Offering six Rakahs after obligatory prayer of Maghrib is commendable. This prayer is called Salaatul Awwaabeen. It is optional to offer it either with one Salaam or two Salaam or with three Salaam. But it is better to say Salaam after every two Rakahs. If all six Rakahs are offered jointly i.e. with one Salaam then the first two will be deemed "Sunnat-e-Muakkadah" and the rest four as Nafl. A Hadees says that the one who offers six Rakahs prayer after Maghrib prayer speaking nothing but what is good in between the two prayers, will earn reward equal to the worship of twelve years.

Q13: How is "Salaatul Ghousiyah" offered?
A. "Salaatul Asraar" is an effective prayer for the fulfillment of needs. This prayer has been related by Hadrat Saiey-yidina Ghous A'zam (may Allah be pleased with him) that is why it is regarded as Salaatul Ghousiya.

The method of offering this prayer is that one should, after having offered Sunnat of Maghrib prayer, offer two Rakahs Nafl in which he should better recite Surah Ikhlaas eleveen times after Surah Faateha in every Rakah and complete the prayer as per the rules. Then he should praise Allah Almighty, invoke Allah's blessings on the Holy Prophet (Durood Shareef) eleven times and say "Yaa Rasoolal Laahi Yaa Nabiyal Laahi Aghisni wamdudni Fee Qadaa'i Haajati. Yaa Qaadiyal Haajaat" (O'Messenger of Allah! O'Prophet of Allah! come to my succour and help me in fulfilling my need. O'the fulfiller of all needs!) eleven times and then walk eleven steps towards (the direction of) Baghdad Shareef (Iraq) saying "Yaa Ghousas Saqalaieni wa yaa Kareemat Tarafaieni Aghisni wamdudni fee Qadaai Haajati. Yaa Qaadiyal Haajaat". Thereafter make Du'aa i.e. pray to Allah Almighty through His Beloved Prophet Hadrat Muhammad Mustafa (may Allah's choicest blessings & peace be upon him).

Q14: What is Salaatut Tauba?
A. If one commits a sin (intentionally or unintentionally) he must hurry to offer prayer after performing ablution and do "Istighfaar" i.e. to repent and beg forgiveness of Allah and resolve not to repeat the sin.

Q15: When and how is prayer "for protection of Islamic faith" offered?

A. One should offer two Rakahs Salaat-o-Hifzul Eimaan (prayer for protection of Islamic faith) after Maghrib prayer reciting Surah Al-Ikhlaas seven times and Surah Al-Falaq once after Surah Faateha in the first Rakah and Surah Al-Ikhlaas seven times and Surah Al-Naas once after Surah Faateha in second Rakah and complete the prayer as per the rules. Then prostrate and recite this Du'aa: "Yaa Haie-yu Yaa Qaie-yumu Sabbitni 'Alal Eimaan" (O'Living! O'Eternal! keep me steadfast in Islamic faith).

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ABOUT MISSED, OMITTED PRAYERS

Q 1: What is "Adaa" and "Qadaa"?
A. To carry out the Divine command on time is called "Adaa" and to carry out it after the prescribed time is called "Qadaa" (Urdu: Qazaa). And to carry out the command again in order to make good any defect or error if committed in its performance is called "E'aadah" (repetition).

Q 2: How is that for missing, omitting prayer?
A. It is greatly sinful to miss, omit prayer without any Shar'i reason i.e. valid excuse. The one who misses, omits prayer ought to offer it as early as possible and also repent. Repentance without offering Qadaa prayer is no Repentance as he still owes to offer it. Non-abstinence from sin renders one's Repentance infructuous. A Hadees to this effect says: the one who repents but persists in committing sin is like that who dares jest with his "Rabb" (Sovereign Lord).

Q 3: Which prayers' Qadaa is essential?
A. Qadaa is "Waajib" (essential) of all those prayers which were missed, omitted i.e.not offered during the prescribed time intentionally or unintentionally, few or many. However, one is not guilty if prayer is missed, omitted by sleep or forgetfulness but on waking up he should offer it immediately if it is not odious time. Further delay is Makrooh.

Q 4: Which time should one offer Qadaa prayer?
A. There is no any particUlaar or fixed time for offering Qadaa prayer. Whenever one will offer it in his life he will acquit with. Missed, omitted prayer can not be offered at sunrise, sunset and at the time when the sun begins to decline after meridian. However, it can be offered after twenty minutes of the sunrise and before twenty minutes of the sunset. It is also sinful to delay offering Qadaa prayer without any Shar'i reason.

Q 5: What Shar'i reason is there to miss prayer?
A. Fear of enemy is the reason to delay prayer. For example, a traveller who is sure of the presence of thief or robber can miss prayer of that time provided that he is quite helpless.

Q 6: Which prayers' Qadaa is not essential?
A. Qadaa is not "Waajib" (essential) of the prayers missed by a mad man during lunacy which lasted for a span of six obligatory prayers uninterruptedly, after recovery. Similarly, a person who (God forbids) abandoned Islaam (became "Murtad" [renegade]) and then re-embraced Islaam will not offer Qadaa prayer of the span of apostasy. However, he will have to offer Qadaa of those prayers which were (if) missed before becoming Murtad.

Likewise, a sick who is unable to offer prayer even by gestures. No Qadaa is essential for the prayers missed during this condition even if it continues for six years.

Q 7: How will Qadaa of the prayer(s) missed, omitted during journey be offered?
A. Qadaa of the prayer(s) missed, omitted during journey will be curtailed i.e. to offer only two of the four Rakahs obligatory prayer even though one offers it at the place of his residence and Qadaa of the prayer missed, omitted at the place of his residence will be offered full i.e. all four Rakahs even though he offers it during journey. In short, Qadaa of the prayer missed, omitted during journey or at normal place of one's residence will be offered accordingly. Determination

of day and prayer for Qadaa of obligatory prayer(s) is must i.e. of such and such day and of so and so prayer.

Q 8: Should Qadaa of missed, omitted prayers be made in serial order or not?
A. All the five time prayers must be offered in serial order i.e. first of all Fajr then Zuhr, Asr, Maghrib and "Ishaa and then Witr irrespective of whether all the five were missed, omitted or some were offered and some missed, omitted. For instance, if Zuhr prayer was missed, one must offer it first and then offer Asr or Witr prayer was missed, omitted one must offer it first and then offer Fajr. It is unlawful to offer 'Asr and Fajr prayers intentionally without offering the missed, omitted prayers of Zuhr and Witr.

Q 9: Can serial order be ever suspended, dropped or not?
A. Yes, serial order is suspended, dropped in three conditions.
Firstly, brevity of time i.e. time is running out and one can not offer due prayer as well as Qadaa one(s). In such situation, he should offer one of the two which he can within the available time and for the rest of prayers, serial order is suspended. And in case time is there to offer both the due and Qadaa prayers by shortening them (but can not if offers in a well manner) then he must maintain serial order and curtail the prayer to the extent of what is permitted by Shari'ah.

Secondly, forgetfulness i.e. one forgot to offer Qadaa prayer and offered due prayer. This prayer will be in order if he recollects his error after completion but will be nullified if he remembers during the prayer.

Thirdly, missing,omission of six or more obligatory prayers i.e. if one missed,omitted six obligatory prayers (the prescribed time of thefconsecutive] sixth prayer has run out), the serial order is not must now. But if he offers all the missed, omitted prayers, he will again become "Saahib-e-Tarteeb" (the one who follows serial order).

Q10. Is it lawful for one who owes many Qadaa prayers to delay offering them or not?
A. The one who owes many Qadaa prayers must offer them as early as possible. However, he can delay offering them to earn livelihood for his children/family and for his own essential needs. Such person must do his business and also offer missed, omitted prayers during free time to complete them.

Q11: Can one who owes Qadaa prayers offer Nafl (pl. Nawaafil) or not?
A. Nafl (supererogatory prayers) of the one who owes Qadaa obligatory prayers are not accepted. Qadaa obligatory prayers are more important than Nawaafil. So the one must offer his missed, omitted prayers in lieu of supererogatory prayers thereby to acquit himself with the obligation. However, he should not forgo "Taraawih" and twelve Sunnat-e-Muakkadah prayers.

Q12: What is the easy method of offering many Qadaa prayers if one owes?
A. There are twenty Rakahs including Witr of 'Ishaa during 24-hours (day and night). One should calcUlaate his all missed, omitted prayers in such a way that no Qadaa prayer is left out. No matter if the calculation exceeds the real number but should in no way be less. And then he should offer those gradually at the earliest sans any slackness. The one who owes many Qadaa prayers may curtail thus: recite "Subhaan Allah" thrice in place of Surah Faateha in third and fourth Rakahs, recite "Subhaana Rabbiyal 'Azeem" and "Subhaana Rabbiyal A'laa" only once in Ruku and Sujood respectively and recite "Allaa Humma Salle 'Alaa Saie-yidinaa Muhammadin wa Aalehee" in lieu of two Duroods Shareef (invocation of Allah's blessings on the Holy

Prophet) after "Tashah-hud" and in Witr recite "Rabbigh Firlee" instead of "Du'aa-e-Qunoot". It is better to offer Qadaa prayers secretly, for, it is unlawful to publicise one's sins.

Q13: How much "Fidyah" is to be paid on behalf of the dead who owed many Qadaa prayers?
A. If some one died owing many Qadaa prayers and also left behind some valuables then one-third thereof be paid as "Fidyah" (payment to offset sins/ransom) for his missed,omitted prayers at the rate of half "Saa'a" i.e. about 2 1/4th kilograms of wheat,flour or "Sattoo" (parched barley meal) or one "Saa'a" i.e. about 4 1/2kg. of barley or price of any of these things be paid for each Qadaa "Fard" (obligatory) and "Witr" prayer and in case the deceased left behind no valuable then his heirs,relatives should, if they want to, spend some money from their own pockets or borrow to pay "Fidyah". Method: they should give the said thing or money to a "Miskeen"(the poor) and then he should give it to the giver as "Hibah"(gift) who should give it again to the poor as "Fidyah" and this cycle of "Fidyah" and "Hibah" should continue until Fidyah of all Qadaa prayers of the deceased is paid. It is better and commendable for the heirs, relatives of the deceased to pay "Fidyah" of his missed, omitted prayers even though he made no testate to this effect.

Q14: How is that for giving the holy Quran in lieu of the price of Qadaa prayers' Fidyah?
A. Giving the holy Quran as Fidyah for all Qadaa prayers of the deceased does not clear the total price of all Qadaa prayers' Fidyah but pays just equal to that of its own price.
It is unjustified to think that Fidyah of all missed, omitted prayers of the deceased can be paid by giving only one holy Quran.

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ABOUT "SAJDATUS SAHV"

Q 1: What is "Sajdatus Sahv?

A. To rectify shortcoming(s) caused in prayer by leaving out any of "Waajibaat" (essential acts) Shari'ah has fixed two "Sujood" (pl.of Sajdah) to right the prayer. These two prostrations are called "Sajdatus Sahv" (prostration for forgetfulness, inattention). However, Sajdatus Sahv will not correct the prayer if any Waajib is left out intentionally. It will have to be repeated.

Q 2: When does Sajdatus Sahv become Waajib?

A. Sajdatus Sahv becomes Waajib when any essential act of prayer is left out unintentionally or any Waajib is delayed or any "Rukn" (obligatory act) is preceded or delayed or repeated or any Waajib is changed. Only one Sajdatus Sahv (two prostrations) will be enough to right prayer if a few essential acts are left out in a prayer.

Q 3: Will Sajdatus Sahv be made if any obligatory act or Sunnat is left out in prayer?

A. Prayer will be nullified i.e. will be deemed to have not been offered if any obligatory act is left out. Sajdatus Sahv will not rectify the prayer but it will have to be repeated. However, prayer will be in order in case "Sunan" and "Mustahbaat" like Ta'wuz, Tasmiyah, Aameen, Takbiraat-e-Intiqaal, Tasbihaat-e-Intiqaal, Tasbihaat-e-Rukoo and Sujood are left out intentionally or unintentionally. No need to observe Sajdatus Sahv whether the said act(s) are left out intentionally or unintentionally. But it is commendable to repeat the prayer.

Q 4: What is the method of doing Sajdatus Sahv?

A. The method of observing Sajdatus Sahv is that one should, after having recited "Attahiyaat" (Tashah-hud) in Qa'adah Akheera, say "Salaam" turning the face to the right side and then do Sajdah reciting Takbir; recite Tasbih in Sajdah and then raise the head saying "Allah-o-Akbar"; observe Jalsah and then do the other Sajdah similarly; raise the head from the Sajdah and sit for Qa'adah in which he should recite Tashah-hud, Durood Shareef etc. and then say Salaam to the both sides as usual. It is Waajib to recite Attahiyaat after Sajdatus Sahv and it is better to recite Durood Shareef and Du'aa in both the Qa'adahs. It is also optional to recite Attahiyaat, Durood Shareef and Du'aa in the first Qa'adah and only Attahiyaat in the second.

Q 5: Is Sajdatus Sahv essential in obligatory prayers only or in every prayer?

A. The order for the observance of Sajdatus Sahv in Fard and Nafl prayers is the same i.e. Sajdatus Sahv will be done if any Waajib is left out in Nafl prayer.

Q 6: Which omissions or commissions in recitation of the Holy Quran make Sajdatus Sahv essential?

A. Sajdatus Sahv becomes Waajib in these conditions: one omits Surah Faateha or any verse of it or recites it again instead of any other Surah or forgets to recite other Surah after Surah Faateha or recites any Surah before Surah Faateha or went into Rukoo having recited one or two small verses after Surah Faateha and returned on realising his error and then observed Rukoo after having recited three verses in any of the first two Rakahs of Fard prayer or in both or in any Rakah of Witr, Sunnat and Nafl prayers.

Q 7: Will Sajdatus Sahv be done in case any of "Ta'deel-e-Arkaan" is left out inadvertently or not?
A. Since stay in "Ta'deel-e-Arkaan" i.e. Rukoo, Sujood, Qaumah and Jalsa for such a time that one could say "Subhaan Allah" at least once is Waajib. Sajdatus Sahv. will be done in case any of Ta'deel-e-Arkaan is left out.

Q 8: What injunction is there if one forgets to observe "Qa'adah Ulaa"?
A. The one who forgets to observe Qa'adah Ulaa in Fard prayer should return if has not yet stood upright and complete the prayer without Sajdatus Sahv and if he has stood erect then should not return and complete the prayer with Sajdatus Sahv in the end. And in case, one stands up and then returns, he should observe Sajdatus Sahv at the end of the prayer. This prayer will be in order but it is sinful to do so. That's why an injunction to this effect says that the one who returns after having stood erect should again stand up.

Q 9: What injunction is there in case Qa'adah Akheera is left out inadvertently?
A. The one who forgets to observe Qa'adah Akheera should return before the performance of Sajdah of this (extra) Rak'at and complete the prayer with Sajdatus Sahv and in case of doing Sajdah, Fard prayer went out of order as soon as he raised the head from Sajdah and the prayer is automatically turned into Nafl. Now he may, if wants to, add one more Rak'at to the prayer, barring Maghrib, in order to avoid odd number of Rak'ats and to make pairs of Nafl. There is no need to add one more Rak'at to Maghrib prayer in the given situation as four Rak'ats are complete.
And in case, one stands up after having observed Qa'adah Akheera to the extent of Tashah-hud then he should return before doing Sajdah and complete the prayer with Sajdatus Sahv. This prayer will be in order.

Q10: What injunction is there if Qa'adah Ulaa of Nafl prayer is left out?
A. Since every Qa'adah of Nafl prayer is Qa'adah Akheera i.e. obligatory, therefore, if one forgets to observe Qa'adah and stands erect then he should return before the performance of Sajdah and complete the prayer with Sajdatus Sahv.
As for Waajib prayer, for example, Witr which is within the purview of Fard, the injunction to this effect (if one forgets to observe Qa'adah Ulaa) is the same as is for the obligatory prayer.

Q11: What injunction is there about recitation of Durood Shareef after Tashah-hud in Qa'adah Ulaa?
A. Sajdatus Sahv becomes Waajib if one recites Durood Shareef to the extent of " Allahumma Salle 'Alaa Muhammad" after Tashah-hud in Qa'adah Ulaa. Sajdatus Sahv does not become Waajib on account of reciting Durood Shareef but on the ground that Qiyaam of third Rak'at is delayed. So Sajdatus Sahv will also have to be observed if one remains silent to the extent of the said span. Even, recitation from the holy Quran in Qa'adah, Rukoo and Sujood makes Sajdatus Sahv essential (Waajib) irrespective of the fact that it is "Kalaam Allah" (speech,word of Allah). Once the Holy Prophet Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) graced Imaam 'Azam Abu Hanifah (may Allah be pleased with him) with his vision and asked as to why did he make Sajdatus Sahv essential for the reciter of Durood Shareef? He submitted "because he recited it forgetfully. The Holy Prophet appreciated the reply.

Q12: In which other conditions does Sajdatus Sahv become Waajib?
A. Sajdatus Sahv becomes Waajib if any word or part of Tashah-hud in Qa'adah is left out or Tashah-hud is recited in Qiyaam of the first two Rak'ats after Surah Faateha or Tashah-hud is

repeated a number of time in Qa'adah Ulaa or one forgot to recite Tashah-hud or recited Surah Faateha in lieu of Tashah-hud or observed Sajdah in place of Rukoo or performed Rukoo instead of Sajdah or repeated such a Rukn in prayer that must not be repeated or any-Rukn is preceded or withheld or one forgot to recite Duaa-e-Qunoot or Takbeer-e-Qunoot (Takbeer which is uttered before reciting Duaa-e-Qunoot) or Imaam made Qiraa-at silently to the extent of one verse in Salaatul Jahar or did Qiraa-at loudly in "Salaatul Sirr" or paused to select Qiraa-at on any occasion to the extent of one Rukn i.e. for such a while during which Subhaan Allah could be recited three times. In all these conditions Sajdatus Sahv is Waajib.

Q13: Does Sajdatus Sahv become Waajib for Muqtadi in case Imaam commits any "Sahv"?
A. Muqtadi must follow Imaam in observing Sajdatus Sahv, if he does it for any "Sahv" (mistake, omission) even though he (Muqtadi) joined Jama'at after the Sahv. However, Muqtadi will not perform Sajdatus Sahv in case he himself commits any Sahv in Jama'at i.e. under the discipline of Imaam. Even no need to repeat the prayer.

Q14: Should Sajdatus Sahv be observed if any Sahv is committed in Eid prayer or not?
A. It is better not to observe Sajdatus Sahv for any omission,mistake in Eid and Jumu'ah prayers if there are large number of Muqtadis.

Q15: Should "Masbooq" observe Sajdatus Sahv with Imaam or not?
A. "Masbooq" (the one who joins Jama'at after some Rakahs) should observe Sajdatus Sahv with Imaam even though he joined Jama'at after Sahv of the Imaam and in case he does not do so and stands up to complete his remaining prayer then he should perform Sajdatus Sahv in the end. This Sajdatus Sahv will also rectify his own Sahv if committed in his remaining prayer besides the Imaam's Sahv. And in case, he observed Sajdatus Sahv with the Imaam and any Sahv is committed by him in his prayer then he should perform Sajdatus Sahv for that too.
Likewise, a resident who offers prayer under the leadership of a traveller should observe Sajdatus Sahv with the Imaam if he commits any Sahv and performs Sajdatus Sahv and then complete the rest of his prayer. In this too he should do Sajdatus Sahv if commits Sahv.

Q16: Is Sajdatus Sahv essential for omitting any other Waajib than the Waajib of prayer?
A. Sajdatus Sahv is not essential for omission of a Waajib which does not belong to Waajibaat of prayer. For example, recitation of Quranic chapters in serial order is one of the Waajibaat of Qiraa-at not of prayer. Hence, recitation of Quranic chapters in non-serial order in prayer will not make Sajdatus Sahv essential.

Q17: Is Sajdatus Sahv essential in case of doubt or not?
A. Sajdatus Sahv is Waajib in every type of doubt. However, it is not essential in "Ghalba-e-Zann" (strong presumption). But one will have to observe it in case he takes time, to the extent of a Rukn, to think over.

Q18: What should one do who owes Sajdatus Sahv but forgets to observe it?
A. The one who owed Sajdatus Sahv but forgot to observe it and said "Salaam" on both sides, should immediately do it on remembrance provided that he did not do such an act that is against the sanctity of prayer. If he does not do so, he is out of prayer since the very time he said "Salaam". And in case, he knew his "Sahv" and said Salaam deliberately, then he is out of prayer. Now he can not observe Sajdatus Sahv but must repeat the prayer.

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OF "SAJDATUT TILAAWAH"

Q 1: What is "Sajdatut Tilaawah"?
A. There are some stages (verses) in the Holy Quran which, if recited of heard, make Sajdah essential for the reciter and listener. This is called "Sajdatut Tilaawah".

Q 2: How many stages (verses) are there in the Holy Quran whose recitation or hearing make Sajdah essential?
A. There are total fourteen "Ayatus Sijdah" (verses of prostration) in the whole Quran as per our creed. Four are in the first half and ten in the second half of the Quran. The mention of Sajdah in the last verse of Surah Hajj does not make Sajdah essential for the reciter and listener as it means "prostration of prayer" not of verse.

Q 3: When and for whom does Sajdatut Tilaawah become Waajib?
A. Sajdatut Tilaawah becomes Waajib for every sane and mature Muslim (i.e. upon whom prayer is obligatory) on reciting or hearing the verse of prostration provided that the recitation is so aloud that listener himself could hear it if there is no obstacle. Unintentional hearing of the verse of prostration also makes Sajdah essential.

Q 4: What are the conditions of Sajdatut Tilaawah?
A. The conditions of Sajdatut Tilaawah are the same as that of prayer's except for "Tahreemah". For instance, purification, facing the Qiblah, intention, covering from the navel to knees. Sajdah of the verse of prostration, if recited in prayer, will have to be immediately offered in prayer. It will not be valid if offered after the prayer is over. It is sinful to leave it out deliberately in prayer and begging forgiveness is must. However, Sajdatut Tilaawah will deem to have been observed if one performs Sajdah of prayer soon after reciting the verse of prostration i.e. does not recite more than three verses after the recitation of Ayatus Sijdah and observes Rukoo and Sujood, even though he did not intend to do Sajdatut Tilaawah.

Q 5: What is the accepted method of Sajdatut Tilaawah?
A. The accepted method of Sajdatut Tilaawah is that one should stand upright and then go into prostration saying "Allah-o-Akbar". He should recite "Subhaana Rabiyal 'Alaa" at least thrice and then stand up saying "Allah-o-Akbar". Sajdah will be in order if one does not stand upright at the beginning and in the end of it. But it is against the practice of our "Salaf '(respected elders). Neither the hands are to be raised in Sajdatut Tilaawah nor Tashah-hud to be recited nor Salaam to be said.

Q 6: Can observance of Sajdatut Tilaawah be delayed or not?
A. It is not Waajib for one to observe Sajdatut Tilaawah immediately in case he recites Ayatus Sijdah out of prayer but it is better to observe it the very time. Delaying it inspite of being in the state of ablution is Makrooh Tanzeehi. It is commendable for reciter and listener to say "Same'naa wa Ata'naa Ghufraanaka Rabbanaa wa Ilaiekal Maseer" if they can not observe Sajdatut Tilaawah on time due to any excuse.

Q 7: Which things render Sajdatut Tilaawah void?
A. All those things,acts which render prayer void also nullify Sajdatut Tilaawah. For example, to burst into laughter or to talk to somebody.

Q 8: How many Sajdahs will become Waajib if Ayatus Sijdah is repeated?
A. Only one Sajdah will be Waajib for reciter and listener if Ayatus Sijdah is recited repeatedly in one sitting, meeting even though one heard several persons reciting it and in case one moves to the other sitting and recites or listens to Ayatus Sijdah there then he will have to observe Sajdahs as many times as he recited or listened to. If different verses of prostration are recited in a sitting meeting, the reciter and listener will have to observe Sajdahs as many times as he recited or listened. One Sajdah will not suffice to fulfill Waajib.

Q 9: How is that for leaving out Ayatus Sijdah in Tilaawah?
A. It is Makrooh Tahreemi to recite whole of the Surah dropping Ayatus Sijdah. There is no undesirability in reciting only Ayatus Sijdah. Muslim scholars say if one recites all the fourteen verses of prostration for any need in one sitting,meeting and also observes Sajdahs, Allah Almighty will fulfill his need. It is optional for him either to recite each Ayatus Sijdah separately coupled with its Sajdah or recite all verses of prostration in succession and then observe all the fourteen Sajdahs in the end.

Q10: Will Sajdah be Waajib or not if Ayatus Sijdah is spelt out?
A. Sajdah will not become Waajib for the one who spells Ayatus Sijdah or hears it being spelt out. Likewise, the voice of the reciter of Ayatus Sijdah echoes in forest or mountains and reaches the ears of somebody, Sajdah will not be Waajib for him.

Q11: How is that for reciting Ayatus Sijdah in a low voice during Tilaawah?
A. It is better to recite Ayatus Sijdah in a low voice when it is not known whether the listeners are willing to observe Sajdah or not. And in case, they are willing to and that Sajdah will not burden them then it is better to recite Ayatus Sijdah aloud.

Q12: How to make "Niyah" for Sajdatut Tilaawah?
A. One should intend saying "I observe Sajdatut Tilaawah for the sake of Allah".

Q13: What is "Sajdatush Shukr" and how is it observed?
A. ""Sajdatush Shukr" (prostration in gratitude) is observed on getting any divine favour. For instance, a child is borne to somebody or someone got wealth or found his lost (valuable) thing or a sick recovered or traveller reached his home safe and sound. To observe Sajdatush Shukr is "Mustahab" (commendable act) and its method is the same as that of Sajdatut Tilaawah.

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ABOUT THE PRAYER OF THE SICK

Q 1: In which condition can the sick offer prayer in sitting posture?
A. The sick who is unable to offer prayer standing i.e. standing in prayer will harm him or his disease will further aggravate or cause delay in recovery or he feels giddy or feels unbearable pain, can offer prayer sitting with Rukoo and Sujood.

Q 2: Can the sick, able to stand with any support, offer prayer sitting or not?
A. Slight pain is no Shar'ee excuse to avoid "Qiyaam" (standing) in prayer except for the one who is really unable to stand. Hence, it is obligatory upon one to stand with the support of a stick or servant or prop against wall if he can for a while even to the extent of saying "Allah-o-Akbar" and then sit down. It is generally observed now-a-days that people begin offering prayer sitting for slight fever or pain. Such people should learn a lesson from these Islamic instructions and repeat all those prayers which they have offered sitting despite ability to stand.

Q 3: What should one do who can not offer prayer even sitting?
A. The sick who can not sit himself but can with the help of other(s) must sit. If it is beyond his power to sustain his sitting then he should lean against a pillow or wall or any person and sit to his convenience to offer prayer and if he can not do even this then he should offer prayer lying.

Q 4: How should the sick offer prayer in lying state?
A. The sick should either lie himself right side-ways or left side-ways with the face towards the Qiblah or lie himself flat facing the Qiblah without spreading out the legs (i.e. with the legs bent inside) as it is Makrooh to spread out the feet (legs) towards the Qiblah. Lying flat is better. In this condition he should raise his head with the support of a pillow or any other thing thereby to keep the face towards the Qiblah. Make gesture with the head for Rukoo and Sujood. The gesture for Sajdah i.e. bowing of the head should be lower than that of Rukoo. It is Makrooh Tahreemi to draw or lift a pillow etc. during prayer to put the head on it for Sajdah. Sajdah will not be in order if the head is not bowed lower than that for Rukoo in this exercise.

Q 5: What injunction is there for the sick who can not gesture even with the head?
A. The sick who is so serious that he can not gesture even with the head is free from the obligation of prayer (in such condition). No need to offer prayer with the gesture of eye or eye-brow or the heart. If this plight persists till six obligatory prayers' time then he is relieved of "Qada" (missed,omitted prayer) also and even of "Fidyah" (payment to offset sin or ransom), but in case he recovers or regains so little a strength that he can move his head then he will have to offer all the missed,omitted prayers even with the gesture of the head otherwise not.

Q 6: Will the prayers offered by gesture be repeated after recovery or not?
A. The prayers which were offered by gesture during sickness will not be repeated after recovery. Likewise, the one who lost his vocal power and offered his prayers like dumb will not repeat the prayers on regaining the faculty of speech.

Q 7: How to offer Qada of the prayers missed during sickness?
A. The one who missed prayers during sickness will have to offer Qada of them after recovery as a healthy man in normal way and the one who missed, omitted his prayers during health and

wants to offer Qada of them during sickness, may offer them in whatever manner he can. It is not Waajib to offer Qada prayers like a healthy man in the given situation.

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ABOUT THE PRAYER OF TRAVELLER

Q 1: Who is traveller under Shari'ah?
A. A traveller, according to Shari'ah, is that person who leaves his normal place of residence, town for a distance of three days continuous journey. Continuous journey does not mean that he should keep travelling from dawn to dusk but it means to travel in the greater part of the day, for, he has to break the journey for prayer, food and other essential needs. To travel means travelling at a moderate speed, neither fast nor slow.

Q 2: Is "Kos" reliable for distance of journey?
A. "Kos" (an unstandardised distance measure ranging from 1 1/4 to three miles) is not reliable for journey as these are small at one place and large at the other. That's why three "Manzil pl.Manaazil" (a day's journey) are reliable. On land the distance of journey is about 57 1/2 miles. Only that mode of journey will be countable by which one travels.

Q3: What does it mean to be out of town?
A. It means to go out of the popUlaated area of village or town or city as the case may be. A citizen should also go out of the adjoining populated areas of the city. The one who leaves his normal place of residence, town with the intention of three days continuous journey will be considered traveller even before reaching bus stand or railway station if they are situated out of the popUlaated area.

Q4: Which Islamic injunctions are changed for a traveller?
A. Prayer becomes "Qasr" (curtailment of prayer during journey), non-observance of fast becomes "Mubah" (permissible), duration of "Masah" on socks extends upto three days, prayers of "Jumu'ah and of both "Eids" and sacrifice (on Eidul Adah) are not obligatory on traveller.

Q 5: What is meant by "Qasr" in prayer?
A. "Qasr" means to offer only two of four Rakahs obligatory prayer. Only two Rakahs (of Fard prayer) are complete prayer for a traveller. It is very sinful for one to offer four Rakahs intentionally as it is deliberate omission of Waajib. He must repent for the sin.

Q 6: Is there "Qasr" in Sunnah or not?
A. Sunnat prayers can not be curtailed but must be offered in full. However, in case of any fear or hurry these can be dropped but have to be offered in peace.

Q 7: How long will a traveller remain traveller?
A. The traveller who has covered a distance of three days continuous journey will remain traveller unless he comes back to his normal place of residence, town or intends to stay there (the place he travelled to) for full fifteen days and in case he intends to go back home before covering the distance of three "Manaazil" then he is no longer traveller even if he be in forest.

Q 8: How many kinds of place of residence are there?
A. Place of residence is of two kinds i.e. original or permanent place of residence and temporary place of residence or place of stay. Original or permanent place of residence is that place where one was born or his family is permanently settled having no intention to leave the place and

temporary place of residence or place of stay is that place where one (a traveller) intends to stay for fifteen or more days.

Q 9: Is "Qasr" essential for one who intends to stay at any place for less than fifteen days but extends his stay for more four or six days due to incompletion of work?
A. The one (traveller) who stays at any place for two or four days or for thirteen or fourteen days for any work or in wait of his companion(s) and his stay extends even for years in the hope that his work will be completed today or tomorrow, will offer "Qasr" prayer unless he intends to stay for full fifteen days at one time.

Q10: What about that traveller who offered full four Rakahs of obligatory prayer?
A. If a traveller offers full four Rakahs of obligatory prayer by mistake then he should observe Sajdatus Sahv in the end of the prayer. The prayer so offered will be treated as two "Fard" and two "Nafl" and if he offered four Rakahs intentionally with "Qa'adah" after two Rakahs, his obligatory prayer would be deemed to have been observed and later two Rakahs would be treated as Nafl but he is sinner. And in case of non-observance of Qa'adah after two Rakahs his "Fard" prayer would be deemed to have not been offered. This prayer will be treated "Nafl". He ought to repeat the prayer to accomplish "Fard".

Q11: Can a traveller offer his prayer behind a resident (Imaam) or not?
A. A traveller can offer prayer under the leadership of a resident in normal (the first) congregation of the time but not after the time is over i.e. in second congregation, if arranged, held. hi normal congregation he will offer full four Rakahs behind the resident. However, a traveller can offer all those prayers under the leadership of a resident which are not curtailed i.e. are not "Qasr" within and without the time.

Q12: Can a resident offer prayer behind a traveller?
A. A resident can offer prayer under the leadership of a traveller irrespective of the time and "Qada" prayer and should complete his remaining two Rakahs after the Imaam has said "Salaam". He should not do "Qiraa-at" in these Rakahs but instead should stand silent for such a time during which Surah Faateha is recited.
The Imaam should announce either at the outset or after finishing his prayer that he is a traveller so that Muqtadis may become aware of his being traveller and complete their prayer accordingly.

Q13: Can a traveller offer prayer in a train in motion or not?
A. "Fard", "Waajib" and Sunnat of Fajr can not be offered in a train in motion, as facing the Qiblah and place (on which prayer is offered) must also be one are the prerequisites of obligatory prayers. These two conditions are not possible to be met in a train in motion. However, Nafl and other prayers can be offered.

Traveller should perform ablution in advance and offer these prayers as soon as the train stops at any station and in case he apprehends that the stipulated time of prayer will run out then he should offer prayer in train anyhow and repeat it later at the first available time, for, repetition of the prayer in which any "Rukn" or precondition is left out is must. The same rule also applies to plane. It is wrong to consider train like plane and boat to this effect because boat will not stand on or touch the earth even though stopped on the water whereas the train will.
Prayer in boat will be in order only when it is in the deep of river and if it is ashore and traveller can go to the land then prayer will not be in order in boat.

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OF "JUMU'AH' PRAYER

Q1: Is "Jumu'ah" prayer "Fard-e-'Aien" or "Fard-e-Kifaayah"?
A. "Jumu'ah" prayer is "Fard-e-'Aien" (strict obligation) and it is more "Moakkad" (emphasised) than "Zuhr" prayer. A Hadees in this connection says: Allah Almighty sets a seal on the heart of he who omits prayer of three consecutive Jumu'ahs due to lethargy. Another tradition says: He is "Munaafiq" and has no concern with Allah. Since it is proved by undeniable and unquestionable arguments that Jumu'ah prayer is obligatory, therefore, its denier is infidel.

Q 2: How many conditions are there for Jumu'ah prayer?
A. There are six conditions for Jumu'ah prayer. If even one of the conditions is not met, Jumu'ah prayer will not be accomplished.

1. Jumu'ah prayer must be held either in city, town or a big village which has streets and markets. It should be either district or sub-division having a representative of the government to do justice to the oppressed and punish the oppressor. Similarly, Jumu'ah prayer can be offered in the adjoining areas of the city where graveyard, cantonment, courts and bus and railway stations are situated. Jumu'ah prayer is not lawful in small villages. People living in villages adjacent to city should go there to offer Jumu'ah prayer.
2. The ruler of Muslim country or his vicegerent should establish Jumu'ah prayer himself and also decree to establish it and in non-Muslim state the chief "Faqih" (Muslim jurist) who must be a Sunni Muslim with correct beliefs, should establish Jumu'ah as he acts for a Muslim ruler in non-Muslim state to enforce "Shar'ee" commands or Muslims may elect any believer as Imaam to establish Jumu'ah. It is made clear here that in the presence of an "Aalim" (religious scholar) people can not authorise somebody to lead prayer themselves nor a few persons can select someone for the purpose.
3. Jumu'ah prayer ought to be completed within the stipulated time of Zuhr prayer i.e. it should not be started so late that the time of Asr prayer comes in during the course of Jumu'ah prayer or even after recitation of "Tashah-hud". In this condition, the Jumu'ah prayer will become null and void. Qadaa of Zuhr prayer will have to be offered in lieu thereof.
4. Sermon of Jumu'ah must be delivered within the time and prior to Jumu'ah prayer and before such gathering that is essential for Jumu'ah. It should, if there is no hindrance or problem, be delivered so loudly as to be heard by at least those sitting in the front rows. Much gap between sermon and prayer will render the sermon ineffective.
5. Jama'at: there must be at least three men besides Imaam.
6. General permission: main gate of mosque be opened for all believers without any exception.

Q3: What is "Khutbah"?
A. "Khutbah" (sermon) means remembrance of Allah even though "Al-Hamdu Lillah" or "Subhaan Allah" or Laa Ilaaha Illal-Laahu" is recited only once, "Fard" will be fulfilled. But it is "Makrooh" to recite so little. If "Al-Hamdu Lillah" is said on sneeze or "Subhaan Allah" or "Laa Illaha Illal-Laahu" is said on any surprise, in such conditions "Fard" will not be fulfilled.

Q 4: What is the accepted method of sermon?
A. The following things,acts are Sunnat in sermon:
(1). "Khateeb"(the one who delivers sermon) must be clean, (2) be on pulpit,(3) must ascend the pulpit before delivering sermon, (4) must stand facing the gathering, (6) with his back towards

the Qiblah, (7) to recite "A'oozu Billaah"(Ta'awuz) before delivering sermon in low voice, (8) to deliver sermon with such loud voice that believers could hear it, (9) to begin with "Al-Hamd", (10) to glorify Allah, (11) to testify the Oneness of Allah Almighty and the Messengership of Prophet Muhammad (may Allah's choicest blessings and peace be upon him), (12) to recite at least one Quranic verse, (13) to invoke Allah's blessings on the Holy Prophet, (14) to preach to and exhort believers in the first sermon and (15) pray for believers and again praise and glorify Allah, testify Allah's Oneness and Messengership of the Holy Prophet in the second sermon, (16) both sermons should be short (not lengthy) and (17) to sit between the two sermons for a while, enough to recite three Quranic verses.

Q 5: Which things, acts are "Mustahab" in sermon?
A. It is Mustahab (commendable) that "Khateeb" should recite second sermon in lower voice than the first and mention of "Khulfa-e-Raashideen" and respected paternal uncles of the Holy Prophet, Hadrat Hamzah and Hadrat Abbas (may Allah be pleased with them) be made.

Q 6: Which acts are Sunnat for believers during sermon?
A. The believers who gathered for Jumu'ah prayer must heed the Imaam. Those sitting before Imaam should face him and those sitting on the right side or left should turn their faces towards him. It is better to be close to the Imaam but do not jump over the necks of the believers for the purpose. A Hadees in this context warns: "if anybody jumps over the necks of people on Friday makes a path to hell". However, one can go to the front row(s) if space is there provided that the Imaam has not yet ascended the pulpit. Late comers should sit wherever they find place instead of intruding into front rows.During sermon, believers should sit in the same position as in prayer.

Q 7: Which things, acts are unlawful or forbidden during sermon?
A. All those things, acts which are unlawful during prayer are also unlawful during sermon. For example, to eat, drink, to greet or to respond to greeting etc. It is obligatory upon listeners to keep silence and listen to the sermon attentively. Those sitting at distant place and can not hear Khateeb's voice should also keep silence. It is forbidden to speak to somebody even to offer prayer or recite the Holy Quran or remember Allah right from the time of Khateeb's standing for sermon to the end of Jumu'ah prayer. However, "Saahib-e-Tarteeb" (he who keeps up serial order of his prayers) can offer his missed prayer. Likewise, the one who is offering Sunnat or Nail prayer should complete it as early as possible. It is not permitted to invoke Allah's blessings on the Holy Prophet with the tongue on the mention of his blessed name in sermon but it should be done silently in the heart.

It is also unlawful to forbid someone doing any thing bad with the tongue but by gesture. Khateeb can, however, enjoin virtuous deeds.

Q 8: What time should the second "Azaan" of Jumu'ah be uttered?
A. After the Khateeb has sat on the pulpit, call to prayer should be made again i.e. second Azaan be uttered before him. "Before him" does not mean to be in front of him or adjacent to pulpit as religious scholars forbid calling Azaan in mosque and consider it Makrooh.

The second Azaan should also be called aloud so that those who could not hear the first call to prayer may hear it and come to mosque. Khutbah should immediately be followed by Iqaamah. It is Makrooh to talk about worldly matters between Khutbah and Iqaamah.

Q 9: What should believers do after the first Azaan of Jumu'ah?
A. Sale and shopping become unlawful after the first Azaan is made which include all worldly affairs and business preventing believers from Jumu'ah prayer. All these things must be abandoned immediately after the first call to prayer is uttered and preparation for the prayer be made. Sale or shopping done even on way to mosque is unlawful what to talk of doing such things in mosque which is greatly sinful.

It is Mustahab to go to mosque before time, apply "Miswaak" (tooth stick) to the teeth, put on white cloths, apply oil and perfume and to sit in the first row. To take bath is Sunnat.

Q10: How many conditions are there for Jumu'ah's being "Waajib"
A. There are eleven conditions for the essentiality of Jumu'ah. Absecne of even a single condition will obviate the obligation. However, prayer will be accomplished if offered.
(1). Believer must be resident, (2) healthy. Jumu'ah prayer is not obligatory upon such a sick who can not go to mosque or his condition further worsens or if he is certain that it will delay recovery, (3) free, (4) male, (5) mature, (6) sane. Maturity and sanity are not conditional for only Jumu'ah but also for every kind of worship, (7) having eye-sight. Jumu'ah prayer is not obligatory on blind. But it is obligatory upon that blind who is present in mosque having ablution at the time of Azaan. Likewise, Jumu'ah prayer is also obligatory on those blinds who freely move on roads and in markets without other's help, (8) one who is able to walk. Jumu'ah is not obligatory upon handicapped, (9) not to be prisoner, (10) be free from fear of ruler or thief or any tyrant and (11) it is not raining or hailing or there is wind or cold to such an extent that it may harm.

Q11: Can those offer Zuhr prayer in congregation upon whom Jumu'ah is not obligatory or not?
A. It is Makrooh Tahreemi for those upon whom Jumu'ah prayer is not obligatory to offer Zuhr prayer in Jama'at (congregation) irrespective of before or after Jumu'ah prayer. Similarly, those who either missed or could not find Jumu'ah prayer, must offer Zuhr prayer individually. However, Zuhr prayer in villages should be offered in congregation on Friday with usual Azaan and Iqaamah.

Q12: Is it lawful or not to deliver sermon in Urdu?
A. It is against the perennial Sunnat and an ancient way of Muslims to deliver sermon either in other language than Arabic or to mingle any language with Arabic. During the days of the Holy Prophet's companions many cities and states were conquered and thousands of mosques were constructed but there is no report that any companion delivered sermon in the languages of the local inhabitants and even the Holy Prophet did not do but delivered sermons in Arabic to Roman, African and other non-Arab delegations who called on him notwithstanding the fact the delegates did not know even a word of Arabic.

As for the objection "then what is the use of preaching and precept?" Actually it rebounds on the objectors in the backdrop of learning English or any other language for the sake of employment or other worldly gains but unfortunately do not endeavour to learn Arabic - the language of our Prophet, of the Glorious Qur-aan and of the Paradise, even to such an extent that they could understand "Khutbah".

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OF "EID" PRAYER

Q 1: On whom is "Eid" prayer incumbent?
A. There are two "Eids": (1). Eidul Fitr which is observed on 1st of Shawwal after completion of the sacred month of Ramadaan and (2).Eidul Adha (Eidul Azha) which is observed on 10th of Zil-Hijj. The prayer of both Eids is "Waajib"(essential) for those upon whom Jumu'ah prayer is obligatory. It is an innovation and misguidance to omit Eid prayer without any valid reason and Makrooh Tahreemi to offer it in villages.

Q 2: Do these (Eids') prayers also have some conditions like that of Jumu'ah prayer?
A. Yes, these prayers carry the same conditions as the Jumu'ah prayer does with the exception of Khutbah which is pre-requisite for Jumu'ah but Sunnat in Eids' prayers and delivered before Jumu'ah prayer but after Eids' prayers and Azaan and Iqaamah which are not uttered for Eids. However, it is permitted to say: "Assalaatu Jaamiah" (prayer is about to begin).

Q 3: Which things,acts are Sunnat or "Mustahab" on the day of EidulFitr?
A. These things,acts are "Mustahab" (commendable acts) on Eid day:
(1).To get the hair cut, (2) to pare nails, (3) take bath, (4) brush the teeth with "Miswaak", (5) put on good cloths, (6) apply indigenous perfume to one's self, (7) offer "Fajr" prayer in the mosque of one's neighbourhood, (8) reach "Eid Gah"(a big place, field) where Eid's prayer is held) or mosque before the prayer time, (9) pay "Sadaqa-tul-Fitr"(charity prescribed for Eidul Fitr) before the prayer, (10) go on foot to "Eid Gah" or mosque, (11) return home from other way than the one taken to Eid Gah or mosque, (12) eat three or five or more dates but in odd number or any other sweet prior to proceeding for the prayer, (13) express happiness, (14) greet one another, (15) walk to "Eid Gah" or mosque with calm, grace and the eyes downcast, (16) give more and more "Sadaqah" (propitiatory offerings) and (17) shake hands and embrace one another after the Eid prayer is over.

Q 4: Which things, acts are "Mustahab" in Eidul Adha?
A. All things, acts are the same in Eidul Adha (Eidul Azha) as that of Eidul Fitr except that one should not eat anything before Eidul Adha prayer even though he does not sacrifice (animal), there is no undesirability if one eats, and should utter "Takbeer" loudly on way to Eid Gah or mosque.

Q 5: What is the mode of offering Eid prayer?
A. The mode of offering Eid prayer is that one should form "Niyah" (intention) for two Rak'ahs of Eidul Fitr or Eidul Adha Waajib; raise his hands upto the ears and then fold them below his navel saying: "Allah-o-Akbar", recite "Sana" then lift the hands upto the ears and let them go; raise the hands again and let go of them; then lift them again and then fold them below his navel. He may keep this process in mind by the point that the hands have to be folded where recitation is done. Now the Imaam should recite "Ta'awuz" and "Tasmiyah" in low voice and then Surah Faateha followed by any other Surah aloud; observe Rukoo and Sujood as usual and then stand up for the second Rak'ah. In this, he should recite Surah Faateha and any other Surah and then raise his hands upto the ears saying "Allah-o-Akbar" and let go of them thrice and thereafter observe Rukoo saying "Allah-o-Akbar" and then complete the Rak'ah as usual with "Salaam". Now, the Imaam should deliver two sermons highlighting the commandments regarding Sadaqatul Fitr on the occasion of Eidul Fitr and regarding sacrifice (of animals) and "Takbeeraat-

e-Tashreeq" on the occasion of Eidul Adha. It is Waajib for Muqtadis to listen to Eids' Khutbahs like that of other Khutbahs.

Q 6: What is meant by "Takbeeraat-e-Tashreeq"?
A. "Al-Laahu Akbar Al-Laahu Akbar, Laa Ilaaha Illal Laahu Wallaahu Akbar. Al-Laahu Akbar wa Lil Laahil Hamd" is recited immediately after every congregational prayer from the "Fajr" of 9th Zil-Hijj upto the "Asr" of 13th Zil-Hijj loudly. This is called "Takbeer-e-Tashreeq". To recite it once is Waajib and thrice is Mustahab. It is not recited after Nafl, Witr and Sunnat prayers but Waajib to be recited after Jumu'ah prayer. It may be recited after Eidul Adha prayer. The one who offers prayer by oneself may also recite the said Takbeer though it is not Waajib for him.

Q 7: What is the time of offering Eid prayer?
A. The time for Eid prayer begins after the sun has risen to a height of one spear and lasts till meridian, but the prayer will be vitiated if "Zawaal" occurs i.e. the sun declines before saying "Salaam" i.e. before the prayer is over.

It is Mustahab to somewhat delay the offering of Eidul Fitr and to hurry for Eidul Adha. Eidul Fitr should, if could not be offered on the first day owing to some valid reason, be offered on the second day. But it can not be offered on third day. Eidul Adha prayer can be deferred till 12th (of Zil-Hijj) for any valid reason sans undesirability. But it can not be offered after 12th.

Q 8: Can one who missed Eid prayer offer Qada thereof or not?
A. Qada of Eid prayer is not due to the one who either missed it or joined Eid's congregational prayer but his prayer was vitiated because of any reason. However, he can offer it if gets "Jama'at" in other mosque. It is better for him to offer four Rak'ahs of "Chaasht" prayer in lieu of missed Eid prayer.

Q 9: For whom is Takbeer-e-Tashreeq "Waajib"?
A. Takbeer-e-Tashreeq is Waajib for the resident of a city,town or the one who offered prayer under his (resident's) leadership irrespective of traveller and villager. In case, the resident offered prayer behind a traveller, then it is Waajib for the resident but not for the Imaam (traveller).
Takbeer-e-Tashreeq is also Waajib for "Masbooq" and "Laa Haq" but when they say "Salaam" i.e. finish their prayer.

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OF THE DEAD BODY

Q 1: What are the signs of death?
A. The signs of death are that one's legs slacken rendering him unable to stand, nose becomes inclined to one side, temples sink, skin of the face stiffens etc.

Q 2: What should be done at the time of death?
A. When the death of one is nigh and the signs of death appear his face should, according to Sunnah, be turned on his right facing the Qiblah if possible otherwise not. At this critical juncture of his life, "Kalimah Taie-yib" or "Kalimah Shahaadat" must be recited before him aloud in a suggestive way but he should not be stressed to do so. If he recites once, give up the suggestion and if after that he utters some thing then repeat "Kalimah(s)" so that his last word be "Laa Ilaaha Illal Laahu Muhammad ur Rasoolul Laah".

Fragrance be placed there. For example, incense or aloe stick may be burnt. If there is any dog or picture in the house remove that immediately as the Angels of mercy do not enter such house. It is better that some pious and virtuous men remain beside him so that they may pray to Allah Almighty for themselves as well as for the good of the dying man. No bad word should be spoken before him. If there appear agonies of death on the dying man recite "Surah Yaaseen" and "Surah Ra'ad"

Q 3: What should be done after the dying man has died?
A. After the soul has left the body of the dying man i.e. death is confirmed, the head and the chin should be fastened together with a wide strip of cloth thereby to close the month, eyes be closed gently and fingers, hands and legs be straightened. While closing the eyes recite this Du'aa: "Bismil Laahi wa 'Alaa Millati Rasoolil Laah. Allaa Humma Yassir 'Alaiehi Amrahu wa Sahhil 'Alaiehi Maa Ba'dahu wa As'idhu Biliqaa-ika waj-al Maa Kharaja Ilaiehi Khaieram Mimmaa Kharaja 'Anhum" (Allah, in the name of, and in accordance with the community (religion) of the Messenger of Allah. O'Allah! Make his task easy for him and make light for him what follows, grace him with Your Sight and make the hereafter (the place where he has gone) better for him than the world he left). Then cloths be taken off and thereafter the whole body be covered with a sheet of cloth. A weighty thing but not too weighty like iron or wet-clay may be put on the stomach so that it does not bulge out. It should be placed on a "Charpai" (four-poster) or any other raised thing but not be left on the ground.

His debt, if any, must be cleared immediately. All relatives and friends of the deceased be informed in order that more and more people may participate in funeral prayer. Washing, shrouding and burying the dead must be hastened, for, Ahaadees lay emphasis on it.

Q 4: Can the Holy Quran be recited near the dead?
A. Yes, the Holy Quran can be recited near the dead provided that the body is fully covered with sheet or any other cloth, otherwise, other "Tasbih" and "Zikr" (remembrance of Allah) be done.

Q 5: How is that for washing the dead?
A. Washing the dead is "Fard-e-Kifaayah" (an obligation which is fulfilled if performed by a few men). All will be relieved of the obligation if "Ghusl" is done to the dead by some, otherwise all will be sinner if do not wash it despite knowledge.

Q 6: What is the method of washing a dead?
A. The method of washing a dead is that the plank on which corpse is to be bathed should be fumigated three or five or seven times i.e. censer or aloe stick should be moved round the plank and then have the dead laid on it and take off cloths causing least inconvenience to the dead and then cover it with a piece of cloth from the navel upto the knees.

It is "Mustahab" to cover the place where the dead is to be washed so that others could not see it than those involved in the washing process. The one who gives bath to the dead should be in the state of purity (not sexually or otherwise polluted). First he should do "Istinjah "(abstersion) to the dead wearing gloves or wrapping his hands in cloth and then administer "Wudu" i.e. washing of the face, hands upto (inclusive of) elbows, "Masah" of the head (rubbing of the head with wet hands) and washing of feet leaving out washing of hands upto wrists, gargles and pouring of water into nostrils. However, wet cotton or cloth should be passed over the teeth, gums, lips and into the nostrils. The head and beard should be washed with gilly flowers or gram flour or pure soap manufactured by an Islamic soap factory or any other cleansing substance if available otherwise the simple water is enough to serve the purpose.

Thereafter, he should lay the dead left side-ways and pour luke-warm water boiled with the leaves of Jujubes' tree (buck-thorn family tree) from the head to the feet so that it reaches the plank and then lay it right wide-ways and pour the water similarly. Simple boiled water (luke-warm) will also do the job. Then have the dead seated with support and hand be pressed on its belly slowly downwards. If any impurity comes out remove and wash it. Do not repeat the procedure as "Wudu" and "Ghusl" are not affected by such emission.

In the end of washing, camphoric water should be poured over the whole body from the head to the feet and dry it up gently with a piece of clean cloth. Pouring water over entire body once is "Fard" and thrice is "Sunnat".

Q 7: Who should wash the dead?
A. It is better that any close relative may wash the dead otherwise any pious and reliable man should wash it well. If he notices any good thing, tell people about it but abstain from disclosing any bad thing if noticed during washing process. However, if any unbeliever or a Muslim who had erroneous beliefs died and any bad thing appeared on his body then let the people know it so that they may learn a lesson from such horrible incidents. Man should wash man and woman should give bath to woman. However, woman can wash minor boy and man can bathe minor girl.

Q 8: Should a new spouted-jug/ large earthen jar be utilised to wash the dead or the used ones?
A. It is not necessary to buy new spouted-jug or large earthen jar to wash the dead. The used i.e. which are in use of family can be utilised for the purpose. After use they should not be broken or discarded as it is forbidden and unlawful. They may at most be washed for re-use in family or be placed in mosque not with the idea that their retention at home is bad omen because such thinking is nothing but folly, but instead with the intention that worshippers will use them which will benefit the dead.

Q 9: How is that for shrouding the dead?
A. Shrouding the dead is "Fard-e-Kifaayah". If only one man provides "shroud" to the dead all will be relieved of the obligation otherwise all people will be sinner.

Q10: What the shroud of a man should, according to Sunnah, be composed of?
A. A man's shroud, according to Sunnah, consists of (1). "Lifaafah" (outer covering) which should be long enough to be easily tied on the head and foot ends, (2). "Izaar" (inner covering) from the head to the feet, smaller than "Lifaafah" in length i.e. without extra cloth for knots at both ends unlike "Lifaafah" and (3). "Qameez" or "Kafnee" (shirt-like garment without front-opening and sleeves) from the neck(shoulders) upto, inclusive of, knees and its front and back should also be equal in length.

Q11: What the shroud of a woman should, according to Sunnah, be composed of?
A. Five pieces of cloths are Sunnat for woman's shroud i.e. three are the same as those of a man and two others are: "Orhnee"(sheet) 1 1/2 yards in length and "Seena Band"(chest covering) from the chest to the thighs or at least to the navel. Man's shirt-like garment (Kafnee) should be slit on the shoulder and woman's on the chest.

Q12: How much shroud will serve the purpose if not available according to Sunnah?
A. Two pieces of cloth i.e. "Lifaafah" and "Izaar" will suffice for man's shroud and three i.e. "Lifaafah", "Izaar" and sheet or "Lifaafah", "Qameez, Kafnee" and sheet for woman. If even these are not available then at least a piece of cloth which could cover the whole body should be arranged.

Q13: Which cloth should the shroud be made of?
A. Shroud should be of good cloth i.e. carry the price of what cloths the male dead used to put-on on Eids' days and Friday and female dead used to wear on visiting her parents.
A Hadees says: shroud your dead in good cloths as they meet one another and rejoice at it. The best shroud is that of white cloth. Saffron or dark-saffron coloured or silk shroud is forbidden for man but lawful for woman. One can be shrouded in the cloth (quality-wise) which he/she wears in life.

Q14: What is the method of shrouding the dead?
A. The method of shrouding the dead is that after having washed the dead and dried it up gently with a piece of clean cloth lay on the fumigated shroud. First, outer-covering (Lifaafah) should be spread, on it inner-covering (Izaar) and .shirt-like garment (Kafnee) thereon. And then the dead should be laid on these cloths and "Kafnee" be put on it: Perfume should be applied on the beard and body and camphor be applied to the marks of prostration, forehead, nose, hands, knees and feet and then the left side of the inner-covering be turned on the body and similarly the right side thereupon followed by folding of the outer-covering in the same manner so that the right side of the wrapping is on the left. Shroud should be tied with bands of cloth on the head and below the feet.

As for female dead, after putting "Kafnee" on it divide her hair into two parts and put them on the breast over the "Kafnee". Sheet should be spread under her upper-half of the back and folding the remaining portion of it from the head-side put on the face spreading upto the chest like a veil and then fold the "Izaar" and "Lifaafah" as is done in the case of man. On all these "Seena Band"(chest covering) should be placed from the breast upto the thighs and then tied.

Q15: What is the accepted way of carrying bier to graveyard?
A. The Sunnat way of carrying "Janaazah"(bier) to graveyard is that four persons should carry the four-poster shouldering one of its legs and change his shoulder after walking ten steps on each of the four legs in succession. And "accepted way" according to Sunnah is that one should

shoulder the front right-leg of the four-poster and then the back right-leg and thereafter the front left-leg and then the back left-leg walking ten steps on shouldering each leg. Thus the distance covered will be forty paces. A Hadees to this effect says: the one who carries "Janaazah" forty paces, will have his forty major sins erased.

The bier should be carried with the head of the four-poster forward and swiftly but taking care that the swiftness does not cause shaking to the dead body. An infant or a minor boy or girl may either be carried on the hands by people one after another or on a cot, little four-poster.

Q16: How should people accompany, follow "Janaazah"?
A. It is better for the people who accompany Janaazah to walk behind the bier instead of the right side or the left and if one wants to walk ahead of it then he should walk at a considerable distance so as not to be included in the funeral procession. Besides, they should neither talk with one another nor laugh but instead observe silence keeping in view death and grave and do "Zikr" (remembrance of Allah, recitation of the Holy Quran) in the heart. However, religious scholars have permitted to do "Zikr" loudly in the present age.

Q17: Can one who accompanies "Janaazah" go back before burial or not?
A. The one who accompanied, followed bier should not go back without offering funeral prayer. After funeral prayer he can go seeking permission from the guardians of the dead. However, after burial he need not seek permission.

Q18: Is funeral prayer "Fard" or "Waajib"?
A. "Salaatul Janaazah" (funeral prayer) is "Fard-e-Kifaayah" i.e. if it is offered by only one all will be absolved of the obligation, otherwise all those who had come to know of it and did not offer, will be sinner. The denier of the "obligatory nature" of Salaatul Janaazah is an infidel. Jama'at is not essential for it. Even if a single person offered it, "Fard" would be accomplished.

Q19: What are "Mufsidaat", "Arkaan", Waajibaat" and "Sunan" of funeral prayer?
A. There are two "Rukn,Arkaan" (obligatory acts) in Salaatul Janaazah i.e. to say "Allah-o-Akbar" four times and to offer it standing and three are Sunnat-e-Muakkadah i.e. to glorify Allah, invoke Allah's blessings on the Holy Prophet and make "Du'aa" for the dead. Some religious scholars consider these three acts as "Waajib".

All those things, acts which nullify prayer also nullify Salaatul Janaazah.

Q20: What are the conditions for Salaatul Janaazah?
A. There are two kinds of conditions, requisites for holding funeral prayer i.e. (1).Concerning "Musallaa"(prayer, worship) and (2). Concerning the dead body.

Requisites for "Musallaa" are exactly the same as those of other prayers and as for the dead body there are certain conditions i.e. (1). The dead must be Muslim,(2). body and shroud should be clean,(3). dead body should be present. Hence, there is no Salaatul Janaazah for an absentee dead. The funeral prayer of Najashi (Negus) the king of Abyssinia offered by the Holy Prophet without the bier being in front was one of his (Prophet's) exclusive privileges. Doing so is not lawful for others,(4). the dead body should either be on the land or in hands but be near to the Imaam, (5). bier should be placed in front of the prayer-carpet,cloth facing the Qiblah,(6) all those parts of the body which are necessary to be covered must be covered and (7) dead body should be in front of the Imaam.

Q21: Which are those people whose funeral prayer is not held?
A. Funeral prayer of the following people is not held: (1). A rebel who is killed during rebellion,(2). a bandit killed while committing banditry,(3). those who fight unjustly and killed in it, (4). he who strangled several persons,(5). armed desperadoes who pillage during night and killed in it, (6). he who murdered one or both of his parents and (7). he who was robbing somebody of his valuables and killed in it.

Salaatul Janaazah of all Muslims except for the above stated people will be held irrespective of however sinful he is, even of the one who committed suicide notwithstanding the fact that committing suicide is a great sin. Likewise, funeral prayer of the Muslim who deliberately omitted all of his prayers will also be held.

Q22: What is the method of offering Salaatul Janaazah?
A. The Imaam should stand opposite to the chest of the dead followed by Muqtadis in three rows or more but in odd number. Now the Imaam and Muqtadis should form intention (i.e. I intend to offer Salaatul Janaazah with four "Takbeeraat" for Allah, Du'aa for the dead with my face towards the Qiblah. The Imaam should intend to lead the prayer and Muqtadis to follow the Imaam) and then lift their hands upto the ears and fold them below their navel while saying "Takbeer-e-Tahreemah" i.e. Allah-o-Akbar. Recite "Sana" (in which add "Wajalla Sana-o-ka" after "wa Ta'alaa Jadduka"); say "Allah-o-Akbar" and recite Durood Shareef preferably that one which is recited in prayer i.e. Durood-e-Ibraaheemi and say "Allah-o-Akbar" and make Du'aa (supplication) for oneself, the dead and all male and female Muslims. Three "Takbeeraat" out of four are complete. Now say the fourth Takbeer letting go of the hands, without reciting any Du'aa and then say Salaam.

The Imaam should say Takbeeraat and Salaam aloud while Muqtadis in low voice. All other supplications will be made in soft voice. The hands will be raised only on the first Takbeer without doing so in the remaining ones.

Q23: Which Du'aa is made in funeral prayer?
A. The following Du'aa is made for an adult (male or female):
Allaa Hummagh-firli Haie-yinaa wa Maie-yitinaa wa Shaahidinaa wa Ghaa-ibinaa wa Sagheeranaa wa Kabeeranaa wa Zakarinaa wa Unsaanaa. Allaa Humma Man Ah-yaitahu Minna Fa-ah-ihee 'Alal Islaami wa Man Tawaf-faietahu Minnaa Fata-waffahu'Alal Eimaan.
O'Allah! Forgive our every living and every dead; our every present and every absent; our every young and every old; our every man and every woman. O'Allah! whoever among us is kept alive by You, may be blessed with the life of Islaam and to whom You cause to die, let him/her die in the state of Islamic faith.

DU'AA FOR A MINOR BOY
Allaa-hummaj 'alhu Lanaa Faratan Waj'alhu Lanaa Ajran wa Zukhran Waj'alhu Lanaa Shaafi-an wa Mushaffa'aa.
O'Allah! let him forerun us to make arrangement for us and make him a reward for us and let him be our sympathiser to help us in need and make him such an intercessor for us whose intercession is sure to be accepted.

In case of a minor girl "Aj'alhaa" be recited in place of "Aj'alhu" and "Shaafi'atan wa Mushaffa'ah" in lieu of "Shaafi-an wa Mushaffa'aa". If one can not recite these supplications correctly, he may recite any other Du'aa but that should concern the world hereafter.

Q24: Can funeral prayer of some dead be offered jointly or not?
A. If there are some biers, their Salaatul Janaazah can be offered jointly i.e. to form intention for all the dead present there in a single funeral prayer. But it is better to offer Salaatul Janaazah of each of them separately starting with the one who is the most pious among them and then the next/remaining ones in descending order.

In case of joint Salaatul Janaazah it is optional to either place the biers abreast of one another or after one another i.e. the chests of all the dead persons are opposite to the Imaam.

Q25: Can funeral prayer be offered on the grave after burial or not?
A. Salaatul Janaazah of the dead who was buried without it will be offered on his grave provided that there is no likelihood of decomposition of the body and in case the dead has been buried but the earth is yet to be spread over the grave then it should be taken out of it and buried after having offered Salaatul Janaazah. There is no timelimit for offering funeral prayer on the grave. It all depends on season, soil and health of the dead person. For instance, the body is decomposed in the summer sooner than the winter, healthy body sooner than the lean and it is decomposed in wet or saline soil sooner than the dry or unsaline soil.

Q26: How is that for offering Salaatul Janaazah in mosque?
A. It is quite "Makrooh Tahreemi" to offer Salaatul Janaazah in mosque irrespective of whether the bier is placed inside or outside the mosque or all or a few worshippers are inside the mosque, for a Prophetic saying forbids offering of funeral prayer in mosque.

Q27: How to place a dead in grave?
A. The dead body should be lowered in grave from the Qiblah-side and laid on its right side facing the Qiblah. A woman should be lowered in grave by her "Mahram"(those relatives whom a woman can not be married to). If there is none then by other relatives and if there is no such one even, then by any pious man. A screen should be put about the grave from the very moment of lowering the body upto the placing of last (wooden) plank on the grave. While lowering the body into the grave, following Du'aa should be recited:
"Bismillaahi wa Billaahi wa 'Alaa Millati Rasoolillaah (Sallal Laahu 'Alaiehi wa Sallam)" (Allah, in whose name I begin and following the religion of the Messenger of Allah). The knots tying the shroud should be untied after having laid the body in the grave and then the grave should be closed with unbaked bricks. Wooden planks can also be used in case the soil is soft. If there is any chink in plank or any opening left between the planks, it should be filled with clods,earth etc. The same rules are also applicable to the box-like graves (which are common now).

Q28: What is the method of putting the earth over grave?
A. It is "Mustahab" to put the earth over grave from the head-side with both hands three times. One should recite: "Minhaa Khalaqnaa Kum" (We[Allah] have created you from it i.e.the earth) while throwing the earth first time, recite: "Wa Feehaa Nu'eedo Kum" (and We [Allah] will return you to it) the second time and recite: "Wa Minhaa Nukhri-jokum Taaratan Ukhraa"(and We[Allah] will bring you forth out of it again) the third time. The remaining earth may either be put on the grave with the hands or spade. It is Makrooh to put more earth on the grave than what was collected by digging it. The earth stuck to the hands should either be shaken off or washed.
The grave should not be made square but slope like camel's hump. It should be raised as high as or a little higher than a span. There is no harm in sprinkling water on the grave but it is better.

Q29: How long should people stay on the grave after burial?
A. Staying on the grave after burial for some time, enough to sacrifice a camel and distribute its meat, is Mustahab because it will comfort the dead and he will feel no fear in answering the questions of Munkar and Nakeer (Questioning Angels). During the while recitation from the Holy Quran be done and Du'aa made for the forgiveness of the departed soul and his steadfastness in answering the questions of the Questioning Angels. It is Mustahab to recite Surah Baqarah's verses from one to five (from "Alif Laaam Meeem" to "Muflehoon") at the head of the grave and verses from 285 to 286 (Aamanar Rasool to the last) at its foot.

Q30: How is that for detailing an "Haafiz" to recite the Holy Quran on grave?
A. It is lawful to detail an Haafiz for the recitation of the Holy Quran on grave provided that he demands no compensation otherwise not. To recite the Holy Quran on payment or to get it recited against payment is forbidden.

In case free Haafiz is not available and one wants to get the Holy Quran recited against payment then he should engage an Haafiz as servant (at home or business concern) on payment and get the Quran recited.

Q31: Is it permitted to keep "Shajarah" or "Ehd Naamah" in grave or not?
A. It is permitted to keep "Shajarah'(the list of saintly line of one's spiritual guide) and "Ehd Naamah" (an immensely beneficial Du'aa transmitted by Saieyyidinaa Abu Bakr Siddique,may Allah be pleased with him) in grave which may better be kept in a niche to the Qiblah side in front of the face of the dead person. Absolution of the deceased is expected.

Q32: What injunction is there in regard to placing flowers on bier or grave?
A. There is no harm in placing a large inter-woven garland or wreath on bier. Similarly, it is better to place flowers on grave as they will praise and glorify Allah Almighty so long as they remain wet which will comfort the dead. Therefore, it is impermissible to remove grass etc: from the grave because its remembrance of Allah causes descent of mercy which provides comfort and succour to the dead and its removal deprives him of Allah's mercy.

Q33: What good does utterance of Azaan on grave do the dead?
A. It is related in "Ahaadees" that when the dead is placed in grave he is questioned as to who is his "Rabb"(Creator,Sovereign Lord). At that moment Satan appears there to inveigle the dead into saying, pointing towards himself, that "I am your Rabb". It has, therefore, been emphasised upon to pray for the steadfastness of the dead in answering questions of the Questioning Angels.

The Holy Prophet himself used to pray, while burying the dead, saying: 'O'Allah! save this (dead) from Satan".

It is proved by authentic "Ahaadees" that when "Mu'azzin" calls Azaan, Satan takes to his heels. The ostensible good the Azaan does the dead is that it is, by the grace of Allah Almighty, saved from the deception of Satan, the outcast. The second benefit of the Azaan on grave is that it helps the dead remember the answers to the questions of Munkar and Nakeer. Besides, Azaan is the remembrance of Allah which automatically causes the descent of Allah's mercy. The gates of the heavens are opened and torment is lifted (removed). The remembrance of Allah obviates horror and grants peace to the hearts. It is, therefore, potently hoped that the Azaan on grave rids the dead of torment and horror of the grave. The Azaan is, indeed, a highly beneficial gift to the dead from the living ones.

Q34: Which things, acts are forbidden and unlawful in graveyard?
A. To sleep, walk, urinate and defecate on any grave is "Haraam" (unlawful). It is also forbidden to walk the new pathway made through the graveyard. If one wants to visit the gave of his relative he will have to walk over graves (to reach thereto) then he should not go there but should make Du'aa for the dead from distance. It is also impermissible to visit graveyard with the shoes on. Likewise, all those things,acts which make one oblivious to the inevitability of death like eating, drinking, sleep, laughing, worldly talks etc: are also forbidden.

Q35: What is condolence and what injunction is there to this effect?
A. Advising a bereaved brother-in-faith to have patience on the death of his Muslim relative is condolence. It is established from the Prophet's Sunnah and is rewarding one. Condolence is done within three days after death. However, there is no harm if death is condoled after three days due to any problem, reason.

Condolence be done thus: "May Allah Almighty forgive the departed soul and keep him/her in eternal peace and grant you patience and reward on this misfortune.

Q36: Is it lawful or not to lament for the dead loudly?
A. It is "Haraam" (unlawful) to cry and weep loudly speaking of the dead. Similarly, to tear one's breast of garment, claw the face, unruffle the hair, put dust on the head, beat the breast, bang the hands on the thighs etc: are the acts of ignorance and thus are unlawful. Wearing of black cloths by men and to wear badges, that is a symbol of Christianity, are also unlawful. However, weeping without sound and noice is not impermissible.

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VISITING GRAVES AND CONVEYING REWARD OF VIRTUES

Q 1: What injunction is there for visiting graves?
A. Visiting graves is permissible and commendable act and even proved by the Holy Prophet who himself used to visit the martyrs of "Uhd" battle and pray for them. The Holy Prophet asked the believers to visit the graves as they disenchant them with the world and remind them of the next.

Q 2: What is the accepted method of visiting graves?
A. The one who wants to visit graves should better offer two Rak'at Nafl prayer at home before going to in which he should recite "Ayatul Kursi" once and "Surah Ikhlaas" twice after "Surah Faateha" in every Rak'at and then convey its "Sawaab" (reward) to the dead. Allah Almighty will create "Noor" (light) in the grave of the deceased person and grant a great reward to both the reciter and the dead. Now he should proceed to the graveyard without indulging in frivolous or worldly talks on way to; enter the graveyard taking off shoes; reach the head side of the dead passing the foot side and stand with his back towards the Qiblah, reaching the grave from the head side causes inconvenience to the dead as it has to turn his face to see the visitor and then recite:
"Assalaamu 'Alaiekum Yaa Ahlal Quboor. Yaghfirul Laahu Lanaa walakum wa Antum Lanaa Salafunaa wa Nahnu Bil Isr"
or say thus:
"Assalaamu Alaiekum Ahla Daari Qaomim Mu'mineena Antum Lanaa Salafun wa Innaa Inshaa-Allahu Bikum Laa-hiqoon".
And recite Surah Faateha, Ayatul Kursi, Surah Zilzaal and Surah Takaasur, Surah Mulk and other Surahs can also be recited, and then convey the reward of these Surahs and Ayats to all Muslim dead.

In case, he wants to sit beside the grave, he should sit at such a distance, near or far, as he used to or could in his/her lifetime.

Q 3: Which day and time are better to visit graves?
A. Four days i.e. Monday, Thursday, Jumu'ah and Saturday are better to visit graves. On Friday, it is better to visit the graves before Jumu'ah prayer. On Saturday, upto the sun-rise. And on Thursday, in the early hours of the day and some religious scholars say in the late hours. Visiting graves in the sacred nights like 15th night of Sha'baan and 27th night of Ramadaan (Qadr night) and on Eids' days and the first ten days of Zil-Hijj is also better. It is permissible to undertake journey to visit the shrines of Allah's saints who benefit their visitors. The visitors get divine bounties and favours too. It is impermissible for woman to visit graves or shrines. Men should forbid them to do so.

Q 4: Is it lawful or not to convey "Sawaab" to the dead on third, tenth, fortieth day after death or after six months or to observe death anniversary?
A. According to our, Ahle Sunnats', creed the "Sawaab" (reward) of every virtuous deed and worship done by money or by the body irrespective of "Fard", "Nafl" and charity can be conveyed to the dead persons and there is no doubt in it that conveying of reward of good deeds and worship by the living ones benefit the dead. As for "Teejah", "Daswaan", "Chaalees waan", "Shish-Maahee" and "Barsee" (conveying of "Sawaab" on 3rd, 10th and 40th day after death or

after six months or on death anniversary), it is clarified that such determination of days is neither "Shar'i" nor considered to be Shar'i. Nobody knows that the reward of virtuous deeds and worship reaches the dead only on these days and does not on other days. These things are ritual and now common among people for their own facilitation. The process of the recitation of Holy Quran and charity is begun soon after death in most of Muslim families and continued for long. Therefore, it can not be said that some people consider it impermissible to convey reward to the dead on other days than the determined days. In brief, "Teejah" and "Chaalees waan" etc. are a means of "Esaal-e-Sawaab" (conveying the reward of virtuous deeds to the dead) which is quite lawful. However, it must be noted that every virtuous deed is done with good intention sans any pomp and show otherwise it will yield no reward but may incur sin in some cases. For example, some people borrow money even on interest for such ceremonies just to keep their head high and look proud in their families and communities which is in no way lawful but a sinful act.

Some people arrange feast for their relatives on such occasions which is also wrong. Such ceremonies must be exclusively held to feed the poor and indigent people so that the reward thereof reaches the dead.

Influential people must reform their respective families and communities in this respect.

Q 5: Can the rich eat food of saints' "Neyaaz"?
A. ("Neyaaz" is a Persian word which means distribution of food, sweets to convey reward thereof to saints). The food of the saints' Neyaaz is not only lawful but also rewarding one.
"Koonday" (a ritual feast in "Rajab" the 7th month of the Muslim year), milk syrup and "Khichraa" (cooked mixture of wheat, barley, pulses, spices, salt, meat etc.) in Muharram, "Faateha"(recitation of Quranic chapters or verses on food or sweets) of Hadrat Saieyyidinaa Ghous-e-'Azam (may Allah be pleased with him) on 11lth of Rabi-ul Aakhir and of Hadrat Khowaja Ghareeb Nawaaz (may Allah's mercy be on him) and likewise "Toshah"(a particular sweet dish made of granulated wheat, flour, sugar, ghee, dry fruits etc.) of Hadrat Ghous-e-'Azam and "Toshah" of Hadrat Shaikh Abdul Haq Rudulvi are being arranged/held by the Mulsims for centuries. All these things are prevalent among common men, elites, religious scholars and savants alike and are arranged specially. The rich also attend such gatherings,ceremonies with religious fervour and solemnity and eat food,sweets thereby to earn Divine blessings and bounties.

Q 6: Is "Faateha" permissible or not for other dead in Muharram than the martyrs of "Kerbala"?
A. "Faateha" for other dead than the martyrs of "Kerbala" (a place in Iraq where Hadrat Imaam Husain was martyred) can be done in Muharram as is done in other days. This is a wrong notion that Faateha of other dead can not be made in Muharram.

Q 7: Is "Urs" of saints, savants permissible or not?
A. "Urs" (death anniversary) of the saints,savants which is held every year on their death day i.e. people gather on that date, recite the Holy Quran, remember Allah, distribute "Khair Khairaat" (charity) or hold "Meelaad Shareef gathering is permissible. Such good and charitable works which are lawful in other days are also permissible in "Urs" days.

Visiting shrines of the saints earn the believers auspiciousness and blessings. As for those things, acts which are opposed to Shari'ah are unlawful in every instance and near the saints' shrines are even unlawful.

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BEAUTIFUL SAYINGS OF THE HOLY PROPHET

The Messenger of Allah, Saieyyidinaa Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) said:

1. If one loses his senses (memory) for sleeping after Asr prayer then he should condemn himself.
2. A Muslim has six rights over other Muslim: (a). Enquire after him when he falls sick, (b). participate in his funeral prayer when he passes away, (c). meet him when he calls,sends for you,(d) say "Salaam" on meeting him,(e) respond to his sneeze and (f). be his well-wisher in his presence and absence as well.
3. Parents of the believer who learnt the Holy Quran and acted upon that will be graced with a crown on the Doomsday which is brighter than the sun. What would you think of him (who follows the Quran) if that (crown) were in your houses.
4. Ominousness is nothing and "Faal" (omen) is a good thing. What is "Faal"? People asked. The Holy Prophet said: A good word which one hears other say for him i.e. somebody speaks a good word when one sets out to travel or intends to do any work. This is "Faal-e-Hasan"(well augury).
5. The limbs of the body of Adam's son beg of the tongue every morning say: fear God in respect of us as we are connected with you. If you go straight, we shall also go straight and if you go crooked, we all will go crooked too.
6. Allah Almighty forgives any of one's sins which He pleases except for disobedience to parents the punishment of which is meted out in life before death.
7. If one acquired knowledge with a view to competing with the religious scholars, quarreling with the illiterates and attracting people towards himself, Allah Almighty will enter him in Hell.
8. Two "Harees"(greedy persons) are not satisfied. One is the voracious for knowledge whose hunger for it is not satisfied and the other is greedy for the world (materialism) who is never satisfied.
9. When a sin is committed in the land and the one
who is present there is averse to it is like he who is absent therefrom and one who is not present there but is pleased with it is like that of who is present thereat.
10. It is one of Allah's venerations to respect an elderly Muslim, "Haamil-e-Quran" (the one who learnt the Holy Quran and acted upon it) who is neither "Ghaali"(he who exceeds the limit i.e. does not abide by the standards of "Qiraa-at" or explains incorrect meanings or recites the Quran for show) nor "Jaanee"(he who betrays the Quran i.e. neither he recites it nor acts upon its commands) and to respect the just ruler.
11. There is no better a gift from a father to his children than the good manners which he imparts to them.

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GOOD SUPPLICATIONS

1. On visiting market, recite this Du'aa: "Allaa Humma Innee As-aluka Khaira Haazassooqi wa Khaira Maa Feehaa wa A'oozu Bika Min Sharrihaa wa Sharrimaa Feehaa". He who does not have this supplication in his memory may recite "Fourth Kalimah" i.e. "Tauheed"(The Oneness of Allah), he will be protected against evil.
2. On eating meal at someone's home, recite this: "Allaa Humma Baarik Lahum Feemaa Razaqtahum Waghfir-lahum War-hamhum"
3. On visiting/inquiring after the sick, place one's right hand on his forehead and recite: "Laa-basa Tahoorun Inshaa-Allahu Ta'aalaa".
4. On sighting worship places of unbelievers or hearing the sound of their conch-shell, horn or bell recite: "Ash-hadu Allaaa Ilaaha Illal Laahu Wahdahu Laa Shareeka Lahu Laa Na'budu walaa Nasta-'eenu Illaa Ei-yaahu".
5. When having seat on a conveyance,mount recite this: "Subhaanal Lazee Sakh-khara Lanaa Haazaa wama Kunnaa Lahu Muqrei-neena wa Innaaa Ilaa Rabbinaa La-munqaleiboon".
6. When one sees somebody afflicted with adversity recite this Du'aa: "Al-Hamdu Lil-Laahil-Lazee 'Aafaanee Mimma-Nibtalaaka Bihee wa Faddalanee 'Alaa Kaseerin Mimman Khalaqa Tafdeelaa".
7. When boarding a boat or ship recite this: "Bismil Laahi Majree-haa wa Mursaa-haa Inna Rabbee La-Ghafoorur Raheem".
8. On reaching one's destination recite this Du'aa: "Allaa-humma Anzilnee Munzalan Mubaa-rakaoon wa Anta Khairul Munzileen".
9. When the locality one wants to stay in comes into sight recite: "Allaa-humma Innaa Nas-aluka Khaira Haazi-hil- Qaryati wa Khairi Ahli-haa wa Khaira Maa Feehaa wa Na'oozu Bika Min Sharri Haazi-hil-Qaryati wa Sharri Ahli-haa wa Sharri Maa Feehaa".

VOLUME – VI / CHAPTER - 1
ISLAMIC BELIEFS

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ISLAMIC BELIEFS

THE GLORIOUS QUR-AAN

Q 1: What arguments are there about the "Haqqaani-yat" of the Glorious Qur-aan?
A. The Glorious Qur-aan itself bears witness to its "Haqqaani-yat" (truthfulness,godliness) thus: "Wa In Kuntum Fee Raie-bim Mimmaa Nazzalnaa 'Alaa 'Abdi-naa Fa'too Bisooratim Mim Mislih" (And if you are in any doubt about this (book) which We descended upon Our choicest servant (the Prophet) then bring a like of any of its chapters). This Quranic verse throws an open and ever-lasting challenge to the deniers of the Qur-aan, a multitude of the men of high calibre and expertise and scholars of the east and west, that if they consider it a brain-child of mankind then being humankind they can also invent such thing like others. A clear and simple challenge of the Qur-aan is that it is not an invention of man but is "Kalaam Allah" (speech, word of Allah) and to vindicate its claim it has put forward simple argument that if its invention is within the attainment and reach of a man then he should produce a little like of it with the joint efforts of all men on the earth.

This challenge is not to the eloquent poets, writers and men of learning of Arabia only but to all deniers, Arabs or non-Arabs, that they should adduce a like of the Quran, straining all their collective brilliance, eloquence, calibre, versatility and endeavours, which is replete with profundity of meaning, uniqueness of arguments, variety of topics encompassing the whole gamut of human life and is an integrated, comprehensive and complete code of life for an individual, family, community and all mankind alike. Besides, its each and every chapter and verse abounds in guidance, enlightenment and wisdom. It was an easy way out for the enemies of Islaam to have invented a small Surah (chapter) consisting on three verses to meet the challenge of the Quran thereby launching a three-pronged attack on the truthfulness and dignity of the Quran, Holy Prophet and Islaam but despite the lapse of over fourteen centuries the scholars of the east and west, proud of their calibre and expertise, are still failed to face the challenge notwithstanding their tireless and ceaseless efforts to come out with a like of it and all the while, new religions, creeds and "isms" have been developing all over the world but none could withstand it and died down.

It is certain that the enemies and deniers of Islaam will never succeed in their sinister designs to harm it and it will continue to flourish. Given the Quran's arguments it is crystal clear that the whole world is helpless and incapacitated before it and thus it is surely "Kalaam Allah". Its denial is as if one denies the blazing sun in the noon.

Q 2: Please also explain some common arguments on the Qur-aan's "Haqqaani-yat" to further strengthen our faith?
A.
a. It is our belief that the Holy Qur-aan was gradually revealed to the Holy Prophet Saiey-yidinaa Muhmmadur Rasoolul Laah (may Allah's choicest blessings & peace be upon him) in a span of twenty three years and it is as intact, preserved, prevalent and is being recited and committed to hearts and influencing minds as was taught by the Holy Prophet 1400 years ago. No kind of

change or interpretation can be attributed to any chapter, verse, letter and even a "Nuqtah"(dot, point) of the Holy Quran.

b. This sacred book is available with every nation and community and recited by millions of people in every nook and cranny of the world i.e. its different chapters and verses are essentially recited at least five times daily all over the world whereas even the most interesting book loses its charm and utility after a few readings.

c. Since its advent, when Hadrat Khadeeja-tul-Kubraa (may Allah be pleased with her) listened to and read, recited it, the light of the Holy Quran is continuously spreading far and wide and number of its followers is incessantly swelling without being hindered by the like and dislike of the nations, communities or favourable and unfavourable circumstances, culture and civilisation under the sun.

d. It was mistranslated in different languages in various countries and its simple,pure and right teachings were wrongly explained and summarised and its meaning and gist was misinterpreted but nothing could impede its publication and extensive development.

e. The Holy Quran is extant in its pristine language and illumining the entire world compared to the Old Testament, New Testament, Psalms, Pentateuch and other divine gospels which are shorn of this trait as the languages in which they were sent down are certainly negligible if not extinct.

f. The Holy Quran itself narrates the objections which were raised and allegations levelled against it and the Holy Prophet during its descent and thus it is a true history of its own which shows the obverse as well as the reverse side of the picture. This truthfulness and resoluteness of the Holy Quran is matchless because no other book of the world has such a like.

g. The teachings of the Holy Qur-aan are so comprehensive and pragmatic that the developed nations, communities who have not openly acknowledged it, have (partially) adopted its teachings and are compelled to adopt and will continue to adopt its teachings for their welfare and development.

h. The Holy Quran prophesies future events that have come true which is borne out by the titanic span of over fourteen centuries since its advent and will continue to come true as it foretold.

Q 3: What is the correct way for the masses to seek knowledge of the Holy Qur-aan?
A. It is our firm belief that the Holy Quran was sent down by Allah Almighty. It says: "Tibyaanal Likulli Shaie" (in which every thing has been clearly explained). So nothing has been left unexplained in it. But together with it the Holy Quran says: "Wamaa Ya'qeluhaaa Illal-'Aalemoon" (nobody can understand it but the learned). That's why it says: "Fas-Alooo Ahlazzikri In Kuntum Laa Ta'lamoon" (ask the learned men [about its knowledge] if you have no knowledge). It is not so that the learned men have understood by themselves but it says: "Wa Anzalnaaa Ilaiekaz-zikra Litubaiena Linnaasi Maa Nuzzila Ilaie-him" (O' Prophet! We sent down to you this (Quran) so that you may expound to people the exegesis of that which has been sent down towards them). Glory be to Allah! How beautifully these two Quranic verses teach people to acquire the knowledge of the Holy Quran in a methodical and systematic way i.e. O' Illiterate people! seek knowledge from "Ulama"(the learned men) and O'Ulama! you should learn from the speech,words of Our Messenger so that you may understand Our "Kalaam"(the

Glorious Quran). It is, therefore, incumbent upon people to gain knowledge of the Quran from "Fuqaha-o-Ulama" (Muslim jurists and scholars) who are not only in know of the Quranic chapters, verses but also Prophetic practices, guidances and sayings which explain the commands of the Quran. Whoever ignores "Fuqaha-o-Ulama" to this effect and tries to understand the Quran by his own understanding will go astray.

Q4: What is the coherence between the Quran and Ahaadees?
A. The Holy Quran is the Book and speech, word of Allah Almighty that was sent down for all humanbeings and ages,times. This is the law which has been permanently enforced for all and sundry till the end of time (Doomsday). It has its own rules and regulations. Short and brief commands and injunctions need thorough explanation for proper guidance. So is the case with the Holy Qur-aan, the last book of Divine Law whose commands have also been expounded. Had it not been done, every person and nation would have followed the Holy Qur-aan according to his/their own convenience and capacity undoing Islamic unity and uniformity. Allah Almighty chose His Beloved Prophet Saiey-yidinaa Muhammad Mustafa (may Allah's choicest blessings & peace be upon him) to whom the Quran was revealed, for the job who explicitly explained Quranic commands and injunctions. How strange it is that those who claim to be "Ahle Quran" (followers of Quran) accept and acknowledge each and every Quranic word communicated by the Holy Prophet, which every believer must do, but refuse to subscribe to his explanation and exegesis in the context of the Holy Quran. In brief, the Holy Prophet expounded the meaning and context of the Holy Qur-aan some times by his words and some times by his deeds and some times by both words and deeds.

For instance, he offered prayer and said: "Salloo Kamaara Aie-tumoonee U-Sallee" (offer prayer as you saw me offering). He performed Hajj and said: "Khuzoo 'Annee Manaa-sikakum" (learn the rites of pilgrimage from me).

The Holy Prophet is, therefore, "Shaareh" (commentator, exegesist) of the Quran. He used to explain and expound brief, short Quranic chapters and complicated verses and thus "Ahaadees" (Prophetic practices,guidances and sayings) in this respect are explanation and exegesis of the Quran. There is no such a point, thing in Hadees that has not been argued and discussed by the Holy Quran in brief or in detail.

Q 5: What is the correlation between "Hadees" and "Fiqah"?
A. Imaam 'Arif Billah Abdul Wahaab She'raani has explained the correlation between Hadees and "Fiqah" (Islamic jurisprudence, understanding) in "Meezaanush Sharee'atul Kubraa". He said: had the Holy Prophet not interpreted and explained the brief and explicable commands, injunctions of the Holy Quran by his "Shari'at" (Prophetic practices, sayings & guidances), the Quran would have remained "Mujmal" (summary, unexplained) and if "Aiema Mujtahdeen" (those Muslim scholars who are entitled to independent opinion) had not interpreted and explained the brief Prophetic injunctions, Hadees would have remained "Mujmal". Likewise, had Muslim scholars of the later ages,times not detailed "Kalaam" (words, explanations) of "Aiema Mujtahdeen" we would be unable to comprehend them.

"Kalaam" of the Muslim scholars of the later age, time is the exegesis of the Kalaam of Aiema Mujtahdeen, "Kalaam" of Aiema Mujtahdeen is the exegesis of Hadees and Hadees is the exegesis and explanation of the Qur-aan. Thus the explanation and exegesis of Quran-o-Hadees done by the Muslim jurists and scholars through the guidance of Prophetic words and actions are, indeed, the commentary and explanation of the Qur-aan.

The religious scholars, therefore, say that this process of guidance to the believers as to understanding the Quranic teachings has been established by Allah Almighty. Whoever attempts to undo it can not attain to the straight path but instead he goes astray. Allah Almighty says about the Holy Qur-aan: "Allah leads many astray by this(Qur-aan) and guides many into the straight path". Those who follow the set procedure of understanding the Quran attain to guidance by the grace of Allah Almighty and those who try their poor understanding discarding the procedure to interpret and infer from the Quran, sink into the mire of misguidance.

Q 6: What about those who demand the proof of everything from the Quran?
A. According to a prophesy of the Holy Prophet there were some "Nechri" (materialists) in these days of moral degradation and turmoil who altogether discarded "Ahaadees" and totally depended on the Quran by their garrulity. By God! they are enemy of the Quran and Quran is their enemy. They want to change the Quran and interpret it as per their whimsical desires against the Divine rules. And now in the modern age, some modernist - vain-glorious have sprung up who demand the proof of every thing only from the Quran claiming that there is no better "Tawaatur" (uninterrupted source of Divine commands, injunctions) than the Quran. Such nincompoops and other misguided groups know well that they have no place in the exalted court of the Holy Prophet as Ahaadees of the Holy Prophet are tearing their sordid notions to shreds. That's why they try in vain to save their face by demanding proofs from the Holy Quran.

Beware O' believers! if you hear somebody saying "we do not accept "Qaul" (words) of Imaams but need proofs from Quran-o-Hadees, be sure that he is astray and if hear someone saying "we do not accept Hadees but we need proof only from the Quran" then be sure that he is a disbeliever and malevolent to the religion of Allah, for, the Holy Quran is "Mujmal" (summary, unexplained) which has been expounded by Hadees and Hadees/Ahaadees is/are "Mujmal" which has/have been explained by "Aiema-e-Deen" (religious scholars). So, whosoever tries to interpret Quran-o-Hadees according to his own understanding ignoring the Aiema-e-Deen will slid into misguidance and whosoever tries to interpret the Quran by his understanding discarding Hadees/Ahaadees will never attain to guidance but will perish in disbelief.

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TRAITS OF THE HOLY PROPHET

Q 1: What is meant by "Khasaais-e-Mustafa"?
A. It is our "Eimaan" (Islamic faith) which is based on the teachings of Quran-o-Hadees that Allah Almighty has granted special honour to some of the Prophets over the others and the Holy Prophet Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) has been endowed with "Rifat-o-'Azmat" (nobility and greatness) over all Apostles, Messengers and Prophets. The Holy Quran says: "wa Rafa'a Ba'da hum Darajaat" (and some one is he who was raised in degrees over all others). Religious scholars say that this "someone" in the verse stands for the Holy Prophet. The mention of the Holy Prophet in ambiguity and without name leads to the fact that his highest rank - "Saiey-yidul Mursaleen" (the chief, leader of all the Prophets) is so eminent and established that whether his name is mentioned or not in respect of nobility and greatness but the mind will definitely assume him to be the possessor of these privileges and great traits. Hence, "Khasaais-e-Mustafa" means all those excellences and miracles (he has been graced with) which make him superior to all Apostles, Messengers, Prophets, prominent angels and all creatures of Allah. This exclusivity is meant only for the Holy Prophet and no other Prophet has any share in it.

Q 2: Which excellences and perfection does "Khasaais-e-Mustafa" embrace?
A. It is beyond human attainment to fully delineate the greatness, excellences and miracles of the Holy Prophet. Allah Almighty, Who loves him, alone knows the real dignity and greatness of His Beloved. Our belief to this effect is that he is superior to all Apostles, Messengers and Prophets in every trait and miracle and that what all creatures of Allah (including Angels and Prophets) have got, was actually granted to them by virtue of the Holy Prophet and what he has been conferred upon was not granted to anyone. Whatever bounties, favours and excellences Allah Almighty has granted to His creatures were, in fact, given to them through the Holy Prophet who is the fountain-head of all favours and graces and is the cause of the creation of the world.

Q 3: Some Ahaadees say that I (Holy Prophet) have been granted such five things that were not granted to other Prophets. What does it mean?
A. Some Ahaadees say that I (Holy Prophet) have been preferred over all the Prophets in six things. Another Hadees reports that I excelled other Prophets in two things. Besides, it has been narrated in a Hadees that Arch-Angel Gibreil gave me the good tidings often things which no Prophet was granted to before me. These Ahaadees have not only the difference in the number of things but the excellences and graces granted to the Holy Prophet are also different in the Ahaadees. The fact is that the excellences, traits and privileges of the Holy Prophet are innumerable and immeasurable. These occasional disclosures of his excellences and graces is actually meant to enable the believers to memorise them thereby to illumine themselves with the effulgence of the Holy Prophet's excellences and miracles and to perfect their love for him which is the essence of Islamic faith. Some of the distinctive features of the Holy Prophet are summed up here:

1. The Holy Prophet is mercy for all the worlds. The Holy Quran declares: "wa Maaa Arsalnaaka Illaa Rahmatal-lil-'Aalameen" (and We sent you (O' beloved) not but as mercy for all the worlds). "Aalameen" is plural of "Aalam" (the world) and "Aalam" means all those things which it contains except for Allah. Thus the Holy Prophet is the mercy and great favour of Allah Almighty to all living and lifeless creatures of the worlds which also include Apostles,

Messengers, Prophets and prominent angels and they all receive benefits and favours from his infinitude of blessings and compassion. That's why, Muslim scholars maintain that whatever Divine bounty and favour was given or is given or will be given to the believer or infidel, righteous or sinful, angel or humanbeing, genie or animal, less or more, small or large, from the beginning to the end, for temporal or spiritual benefit, to the soul or the body, visibly or invisibly, from the beginning uptill now, from now upto the Doomsday, from the Doomsday to the end and from the end to the eternity was, in fact, distributed, is distributed and will continue to be distributed through the Holy Prophet. All received Allah's mercy through him. He is heir to Allah's kingdom i.e. Allah Almighty has empowered him fully. He receives help directly from Allah and the whole world seek(s) Divine help through him. In brief, what one received or receives from Allah Almighty actually got or gets from him (Saiey-yidinaa Muhmmad, may Allah's choicest blessings & peace be upon him, his posterity, his companions and on Saiey-yidinaa Ghouse-e-'Azam). His lover and creator - Allah Almighty is "Rabbil 'Aalameen" (the Sovereign Lord,Nourisher of all the universes) and he (Holy Prophet) is "Rahmatal-lil-'Aalameen"(mercy for all the universes) which reflects "Itlaaq-o-'Umoomiyat" (application of the same word and commonness) between them in respect of "Aalameen" (the worlds, universes).

2 . The Holy Prophet is the Prophet for all creatures of Allah. The Holy Quran says: "Wa Maaa Arsalnaaka Illaa Kaaaffatal Lin-Naas" (and We sent you (O'beloved) not but with such Messengership that encompasses the whole humanity). The religious scholars firmly maintain that the Messengership of the Holy Prophet encompasses all humanbeings and genies and Muslim researchers maintain that his Prophethood also embraces the angels. All trees and stones, "Hoor-o-Ghilmaan" (houries and lovely young male servants in Paradise), the earth and heavens and mountains, (in short) each and every particle of the earth (world), every leave of trees in Oasis and every drop of ocean is within the ambit of his Messengership. The Holy Prophet has been sent as Prophet to all mankinds, genies, animals, all living and inorganic matters and even the angels. The Holy Quran itself announces about his Prophethood for all the worlds at another place. The word "Khalq" (mankind,entire humanity) in the aforementioned verse stands for all creatures of Allah which is stressed by the word "Kaaaffa" thereby to declare that the Messengership of the Holy Prophet encircles all humanbeings and genies, Prophets and Messengers and even prominent angels. The Holy Prophet, Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) is the Messenger of all Apostles, Messengers and Prophets and they all have, ipso facto, the same attachment to him as the communities,nations of the respective Prophets have to them and indeed every living and lifeless creation barring Allah. Therefore, religious scholars emphasise that the Holy Prophet is Messenger for every mat soul/thing whose creator is Allah. The Holy Quran itself bears witness to the fact that it was made obligatory in the world here-before upon the communities,nations of all the Prophets to believe in them (Prophets) and they (all Prophets) were made to covenant for believing in, loving and helping the Holy Prophet.

The Holy Prophet once said: "by Him (Allah) in Whose hand my soul is! if Musa (Prophet Moses) were alive today he would have no option but to follow me".

Prophet Jesus who will descend from heavens towards the end of this world, will follow" Shari'ah" of the Holy Prophet despite being a Prophet himself and live as his "Ummati" (follower, a member of the Holy Prophet's community). He will also offer prayer under the leadership of his (Holy Prophef's) Ummati and vicegerent, Imaam Mehdi.

In brief, the Messengership of the Holy Prophet encompasses all Apostles, Messengers, Prophets and their communities,nations and all creations from "Abul Bashar" (father of humanity), Prophet Adam to the Doomsday.

The Holy Prophet Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) is the leader,chief of all the Prophets which is borne out by the fact that he led the prayer of all the Apostles, Messengers and Prophets in Aqsa mosque (Jerusalem) on "Me'raaj" night (night of ascension). His real greatness and status will be fully manifested on the Doomsday when all Apostles, Messengers and Prophets will gather under his flag, banner.

3. The religion of the Holy Prophet is perfect and Divine favours are complete. Allah Almighty says in the Holy Quran: "Al-yauma Akmaltu Lakum Deenakum wa Atmamtu 'Alaikum Ne'matee wa Radeetu Lakumul Islaama Deenaa" (I have, this day, perfected your religion for you and completed My favours upon you and have chosen Islaam as religion for you). The religious scholars say that the "perfection of Islamic religion" means that Islaam will not be annulled like the religions (Shari'ahs) of the past Prophets and that Islaam has been made a "complete code of practical life" and "permanent conduct of life" providing solution to all issues and problems. Thus its adherents and followers need not seek guidance from any other source.

"Completion of favour" stands for the perfection of Islamic religion which is, indeed, the divine favour to its followers.

And "choosing of Islaam as religion" means the adherents and followers of Islaam should strictly follow the commands,injunctions of Shari'ah without fail and must know that their salvation and elevation in this world and the world hereafter lie in following Shari'ah. In short, the institution of Prophethood, Messengership which reached its highest glory and perfection like a humanbeing who attains the age of maturity and sanity at a certain stage in his life, has been sealed for ever making the last message, delivered by the Last Prophet (complete and perfect in all respects), fount and foundation to build up all injunctions, laws and code of life thereon for the guidance of mankind till the end of time.

If the institution of the Messengership had not climaxed and culminated in the Holy Prophet and were to continue then mankind, creations would not have been commanded to follow only him but instead it would have been enjoined to follow the Prophet of their age, time. The Holy Quran repeatedly stresses that there is only one way for the guidance of humanity that is to follow the commands of Allah and His Messenger Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him). If it is supposed that there was no clarification about the finality of (Saiey-yidinaa) Muhammad's Prophethood in Quran-o-Hadees (though the supposition is wrong) even then only this verse "Al-yauma Akmaltu Lakum Deenakum" (this day I [Allah] have perfected your religion for you) was/is quite enough for our belief that when there was no room left for further teaching or improvement then there was no need for any new Prophet to succeed him (the Holy Prophet), for, the religion of Islaam has been perfected and the Holy Quran is "Naasikh" of Shari'ahs (has annulled Shari'ahs) of all the past Prophets. Now there is no need for any new religion or book of law.

"Wal-Hamdu Lil-Laahi Rabbil 'Aalameen" (and all praise is due to Allah, the Creator, Nourisher of all the worlds).

4. The Holy Prophet is "Khaataman Nabeiyeen" (the Last Prophet). The Holy Quran says "Walaakir Rasoolal Laahi wa Khaataman Nabeiyeen" (and he [Muhammad] is the Messenger of Allah and the last one among all the Prophets). It is an unquestionable and certain belief of all Muslims that Prophet Muhammad (may Allah's choicest blessings & peace be upon him) is the Last and Final Prophet of Allah and thus nobody can succeed him as Prophet in whatsoever way. It is proved by categorical and definite Quranic verses and scores of authentic Ahaadees. The annals of Muslim history are witness to the fact that if any lunatic claimed to be a phony Prophet, the Islamic community spurned him. Besides, the holy war of the Prophet's companions against the claimants of false Prophethood during the caliphate of Hadrat Abu Bakr Siddique (may Allah be pleased with him) also vindicates that all companions of the Holy Prophet understood "Khaataman Nabeiyeen" as the Last Prophet and they firmly believed in the Holy Prophet as such. What happened to "Musailema Kazzaab" (claimant of phony prophethood) is no secret.

Q4: What does Shari'ah say about him who interprets "Khaataman Nabeiyeen" as "seal of the Prophets" or "Afdal-un Nabeiyeen"?
A. There are four kinds of meaning i.e. literal, Shar'ee, common and specific. According to Shar'ee meaning "Khaataman Nabeiyeen" positively stands for "Aakhir-ul-Ambeeyaa" (the last one among all the Prophets) without any other shade of meaning and the common meaning of it is also the same as the Shar'ee one. Interpreting the word "Khaatam" as "seal, stamp" or "the most distinguished" is also contrary to the literal meaning and thus it is absurd. Whether this word is taken as "Khaatam" or "Khaatim" it definitely means "the last one" according to the authentic and popular Arabic dictionaries and when spoken for any personage it means "Aakhir-ul Qaum" (the last one of the group of Apostles, Messangers and Prophets). So "Khaataman Nabeiyeen" means "Aakhir-ul Ambeeyaa".

The word "Khaatimul Ambeeyaa" will stand true in its meaning only when the one upon whom this honour has been conferred, must be the Last Prophet. He is so, indeed.
To invent or concoct any other term or meaning of any word (of the Holy Quran) than the Shar'ee or popular one is not only veritable misguidance but also it is "Zindeqah-o-Ilhaad" (hypocrisy and disbelief). Such non-sensical claims are not worth-heeding. If heeded, it will upset the earthly and spiritual systems.

And if the word "Khaatam" is taken to mean "seal, stamp" and "Khaataman Nabeiyeen" as the "seal of the Prophets" even then it is proved that the Holy Prophet is the Last Messenger, for, a container is sealed when filled and a topic, writing is stamped when complete. Hence, "the seal of the Prophets" represents the fact that the list of the Prophets was complete and there was no need for further addition. Therefore, it was sealed, stamped. It must be kept in mind that the way by which the Holy Quran adduces arguments, reasons is so scholarly and comprehensive that a thing, matter is defined and expounded by different styles and one Quranic verse becomes exegesis of the other thereby manifesting the reality. So is the case with (Saiey-yidinaa) Muhammad's Last Messengership. The clarion declaration of the Glorious Quran - "Al-yauma Akmaltu Lakum Deenakum" (this day, I have perfected your religion for you), is before you. This Quranic verse neither carries "Khaatam" nor "Khaatim" eliminating any chance of doubt and supposition. It clearly and tersely announces that the Divine Law has gradually attained to "perfection" leaving no room for any new message or messenger. This Last Message (Islaam) and Last Prophet (Saiey-yidinaa Muhammad, may Allah's choicest blessings & peace be upon him) will suffice for all ages, times and creations to come till the Doomsday. Apart from this, the Holy Prophet has himself said in numerous Ahaadees that "I am the Last Prophet. No prophet will follow me". After Quranic and Prophetic proofs on "Khaataman Nabeiyeen" no believer can

even imagine interpreting it otherwise. In brief, whoever claims to be a prophet after Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) or accepts or acknowledges or testifies anybody as prophet (after the Holy Prophet) is "Zindeeq-o-Murtad" (hypocrite, apostate and disbeliever) and the one who denies the accepted and popular meaning of "Khatmul Nabuwah" (culmination of the institution of Prophethood in Saiey-yidinaa Muhammad) or doubts it or invents or concocts any other meaning than the accepted and popular one or even has a slight doubt in this respect, is accursed, out of Islamic fold and will be consigned to hell-fire.

Q 5: Please also explain some Ahaadees in respect of "Khatmun Nabuwah"?
A. There are numerous Ahaadees in this context. The substance of them is:
1. I am "Muhammad" (the one who has been highly praised). I am "Ahmad" (the most commendable). I am "Maahee" i.e. Allah Almighty eliminates "Kufr" (infidelity, unbelief) because of me. I am "Haashir" i.e. people will be resurrected on my feet on the Doomsday meaning they will be resurrected after him. I am "Aqib" and Aqib is he whom no prophet will follow i.e. there is no prophet after him.

2. I am last of all Prophets.

3. I was, indeed, "Khaataman Nabeiyeen" with Allah when Adam was yet in his clay.

4. Undoubtedly the institution of Messengership and Prophethood has reached its highest glory in me. Now, no Messenger or Prophet will come after me.

5. If there were any prophet after me then he would be Umar. Everybody knows that Hadrat Umar Farooque (may Allah be pleased with him) was not prophet so it is proved that there can be no prophet after the Holy Prophet.

6. There will appear nearly thirty "Dajjaal" (veritable liars, deceivers) in my Ummat (meaning among mankind including believers and unbelievers as Islam is preached to all). Every one of them will consider himself "prophet" i.e. will claim prophethood notwithstanding the fact that I am "Khaataman Nabeiyeen" and no prophet will follow me.

7. I and all other Prophets are like a palace which was built beautifully and magnificently but a space for a brick was left unfilled. People visited it and expressed their amazement on the master-piece, but all badly felt the unfilled space of a brick therein. With my advent the space is filled and now the building is complete because of me. The institution of Messengership climaxed in me. I am the very last brick of the "palace of Prophethood" and "Khaatimul Ambeeyaa" (the Last Prophet).

8. The whole earth has been made mosque and purifier for the Holy Prophet. He said: "Ju'ilat Li-yal Ardu Masjidaoon wa Tahooraa" (the entire earth has been declared "Taahir-o-Mutaahir" (clean, pure and purifier) for me. Jews, Christians, Zoroastrians and Hindus worshipped at no other place than in their synagogue, church, fire-temple and temple (respectively) but the prayer, worship of the Muslims does not, according to Shari-ah, necessarily need a mosque, arch or house. Their hearts and eyes are imbued with the spirit and light of Islaam. That's why each and every part, place of the earth irrespective of important or unimportant suits them for worship. Thus the whole earth has been made mosque for the Holy Prophet. Likewise, "Tahaarah" (purification, cleanliness) is a prerequisite for prayer. Can Muslims, who consider every flora

and flower and particle of dust, the fountainhead of Divine knowledge and seek after knowledge therein, be relieved of the obligation of prayer due to non-availability of water. Humanbeing is made of clay, earth. His genesis is earth and he will turn (after death) into the earth. The earth is the cradle of creatures who subsist (directly or indirectly) on it. Accordingly, the earth has been made "Tahoor" (pure and purifying) and substitute for water.

9. The Holy Prophet has been gifted "Jawaami'ul Kalim". The Chief of Allah's creations Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) said: "U'teetu Bijawaami'il Kalim" (I have been gifted with comprehensive word,speech i.e. he speaks concisely with each word carrying profound meaning).
One can not help being impressed by the words of the Holy Prophet, if he listens to or reads, which are brief, simple, unambiguous and full of truth, besides being the treasure of profound meaning, knowledge and guidance.
Another Hadees says: "Ukhtusira Li-yakhtisaaraa" (perfection, excellence has been capsuled for me:
a. I have been endowed with the "brevity of word, speech" i.e. he speaks concisely.
b. Time has been shortened for me so that my "Ummat" may not remain in graves for long.
c. Ages of my "Ummatis" (bondslaves, followers) have been shortened in order that they may save themselves from odious things, commit fewer sins and attain to the Divine favours (in the hereafter) soon.
d. The travelling distance of "Siraat" (pathway over hell leading to paradise) which is of fifteen thousand years, has been so reduced for my bondslaves that they will cross it in a trice like lightning.
e. The Doomsday will continue for fifty thousand years but it will be made easy for my bondslaves easier than the time they spend in two Rak'ahs' prayer.
f. My Ummat has been granted great reward for less virtuous deeds.
g. The divine knowledge and secrets which can not be gained even by thousand years of efforts and exercises, were revealed to my "As-haab" (companions) for their few days service to me.
h. The distance of millions of years between the earth and heavens was reduced for me - so much so that I went there (heavens, empyrean even beyond that), visited all places and came back in three "Saa'at" (moments).
i. The book which has been descended on me has, despite limited pages, detailed information about the past and future. Its each verse contains sixty thousand even more knowledge,sciences and a verse of it can be explained in such an abundant detail that seventy camels may be needed to carry the load of the papers so written.
j. The whole world (from the east to the west) has been so shortened for me that I witness it and all that which will happen in it till the Doomsday as if I see the palm of my hand.
k. The past communities, nations underwent arduous worship and trials but my Ummat has been relieved of it. Fifty times prayer a day was reduced to only five times a day but the reward of fifty times prayer remains intact. In "Zakaat" (poor-due) payment of one-fortieth of valuables is obligatory instead of 1/4th but the reward is granted of 1/4th payment. This excellence is also one of the Holy Prophet's "Ikhtisaar-e-Kalaam" (few words but profound meanings).

10. The Holy Prophet has been granted the primacy of intercession. He said: "Wa U'teetush Shafaa'ah" (I have been endowed with the right of intercession). Shafaa'ah of the Holy Prophet is proved by innumerable authentic "Ahaadees". Every Muslim, who has correct beliefs, knows well that no Prophet or Angel however prominent he was or is, was blessed with this primacy except for Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) who

has been graced with the dignity of being Allah's Beloved and singular excellence of intercession with Allah Almighty for His creatures on the Doomsday.

On the Doomsday, all mankind will be gathered in a vast and even field. The blazing sun will exhaust them. They all will consult with one another and decide to approach Prophet Adam for relief from the ordeal. They will go to him and crave for "Shafaa'at" (intercession). He will say "Nafsee Nafsee Izhaboo Ilaa Ghaieree" (I am busy with myself) you approach Prophet Noah. They all will go to him and similarly to Prophet Abraham, Prophet Moses and Prophet Jesus but no Prophet will help them in the distress. Having been frustrated and disappointed by all quarters they will anyhow come to the Holy Prophet (Saiey-yidinaa Muhammadur Rasoolul Laah, Sallal Laahu 'Alaiehi wa Sallam) who will intercede with Allah Almighty for them and thus they will be helped out. Approach of the mankind to other Prophets on the Day of Judgement for intercession than directly approaching the Holy Prophet (though the Holy Prophet's companions, successors to companions, scholars of traditions, saints, savants etc: even the Prophets will be there) is indicative of the fact that this well-known saying of the Holy Prophet will be erased from their memory so that the greatness and dignity of the Holy Prophet is fully exposed to all the past and future communities,nations and proponents and opponents and that the direct approach to the Holy Prophet may also create a misgiving in somebody's mind that if they had approached any other Prophet he might have interceded for them. After disappointment with other Prophets all humankind will stand convinced of the exclusive privilege of the Holy Prophet.

AN ESSENTIAL POINT: We firmly maintain that the "Shafaa'at" (intercession) of Allah's Beloved Prophet, Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) is "Haq" (truth) and we are, by the grace of Allah Almighty, on the path of righteousness. He (Holy Prophet) will definitely bless us with his "Shafaa'at". "Wahaabis" (followers of Abdul Wahab, a 19th century so-called Arab religious leader who had erroneous beliefs particularly in respect of the Holy Prophet) say it is not possible. They are right in their thinking! We hope the intercession of the Holy Prophet will not be for such insolent people.

The Holy Prophet himself said that his intercession is "Haq" (truth). Whoever does not believe in his Shafaa'at is not worthy of it. Well, the traits and excellences of the Holy Prophet are not few. Imaam Saieyutee (may Allah shower His mercy on him) has recounted nearly 250 of his (Prophet's) qualities. Scholars and mystics who have been blessed with the Divine secrets have more knowledge about it. The companions of the Holy Prophet had far greater knowledge than the scholars and mystics, the knowledge of the Holy Prophet about his traits and excellences far transcends all and the knowledge of his Creator (Allah Almighty) Who has lavished His blessings, favours and graces upon His choicest Prophet in this world and has reserved many more for conferring on him in the hereafter, is beyond human comprehension. An Hadees to this effect says: "O'Abu Bakr! nobody could know me exactly except my 'Rabb'(Allah)".

EXCELLENCES OF "DUROOD SHAREEF"

Q 1: Is recitation of "Durood Shareef' proved by the Holy Qur-aan or by Hadees?
A. There are countless "Ahaadees" (Prophetic sayings) in respect of "Durood Shareef (invocation of Allah's blessings on the Holy Prophet) and the Holy Quran says: "Innal Laaha wa Malaa-ikatahoo Yu-Salloona 'Alan Nabeiy. Yaaa Aieyuhal Lazeena Aamanoo Salloo 'Alaiehi wa Sallimoo Tasleemaa". (Undoubtedly, Allah and His Angels shower blessings on this Communicator of unseen news (Prophet). O' you believers! invoke on him blessings profusely and salute him in the best way). This Quranic verse clearly and concisely states:
1. Durood Shareef is greater than all Divine commands and injunctions, for, no other command carries the wording of "Allah and His Angels do it
and you also do so" than Durood Shareef.
2. All Angels sans any exception send benedictions and blessings upon him.
3. This command addresses only to the believers.
4. This command of Allah Almighty is absolute one without any exemption or exclusion that it should be recited at such and such time and should not be recited at so and so time.
5. Whatever time Durood Shareef is recited it will be deemed to have been done in compliance to the said command.
6. Every time the believer recites Durood Shareef he will earn the reward of obligatory act (Fard,Farz), as this Divine command embraces all other commands. The more he recites it the more he gains the reward of Fard act. For instance, the recitation of only one Quranic verse is obligatory in one Rak'at of a prayer but if the whole Quran is recited therein it will still come under Fard and the believer will earn the reward accordingly. "Faqra-oo Maa Ta-yassara Minal Qur-aan" (recite from the Quran as much as is easy for you) is applicable to all this.
7. Complete Durood Shareef is only that one which contains "Salaat-o-Salaam" i.e. 'Durood and Salaam (blessing, benediction and peace, salutation) as the Quranic verse stresses on the recitation of both Durood and Salaam.
8. The Holy Quran has not fixed any "Seeghah" (a particular form of words) for Durood Shareef. So the recitation of every that "Seeghah" is lawful which combines Durood and Salaam.
9. The Quranic verse has not fixed,determined any form, gathering or sitting for the recitation of Durood Shareef. So it can be recited in sitting or standing posture, in privacy or in public or with public i.e. in chorus and in low voice or aloud which is a lawful, commendable and praiseworthy act in Shari'ah.
10. The recitation of "Salaat-o-Salaam" by the lovers and votaries of the Holy Prophet in "Meelaad" programms,gatherings standing in chorus is also in deference to this absolute command. To deny or oppose it is tantamount to creating new Shari'ah.

Q 2: What does "Durood Shareef mean?
A. "Durood Shareef is an especial honour which Allah Almighty has bestowed upon the Holy Prophet, Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him). The religious scholars define "Al-Laa-humma Sallay 'Alaa Muhammad" as: O'Allah! grant dignity to (Saiey-yidinaa) Muhammad by making his religion overwhelming, his preaching,teachings dominant and his Shari'ah ever-thriving and ever-lasting in this world and by accepting his primacy over all (the past and future communities,nations), exalting him over Apostles, Messengers, Prophets, Angels and all creatures and by making him stand on "Maqaam-e-Mahmood" (a praise-worthy station reserved only for the Holy Prophet) in the next world.

Q 3: What philosophy does Durood Shareef contain?
A. Every Muslim knows that he has been provided with the treasure of "Eimaan" and "Irfaan" (Islamic faith and knowledge, wisdom). The mankind was groping about in the dark of ignorance and steeped in barbarism. The Holy Prophet enlightened him with knowledge and equipped with humanely qualities i.e. good conduct and beautiful manners. This favour and kindness of his demand of us to be beholden to him, to love him and keep praying to Allah Almighty for his exaltation. This objective can be easily achieved by reciting "Durood Shareef (invoking Allah's blessings on the Holy Prophet) which can be recited in all conditions and all time. The reciter of Durood Shareef actually implores Allah Almighty: ". O' Allah! I am unable to thank Your beloved Prophet for his great favours to me. You may send Your infinite blessings on him on my behalf in this world and the world hereafter and grant him Your "Taqarrub" (nearness, proximity) more than all other prominent ones.

The believer who recites Durood Shareef in fact humbles himself before Allah, the Beneficent, that he is unable to send "Salaat" (benedictions,blessings) on His Darling Elect (Saiey-yidinaa Muhammad, may Allah's choicest blessings & peace be upon him) befitting his dignity and that He (Allah) may send "Salaat" on the Holy Prophet on his behalf and also bless him by dint of His Beloved Prophet.

Q 4: On what occasion is recitation of Durood Shareef "Fard" and on which is "Waajib"?
A. Recitation of Durood Shareef once in whole life is obligatory (Fard) and on each mentioning and hearing of the blessed name of the Holy Prophet in a sitting, gathering is essential (Waajib). For example, if the Holy Prophet's name is mentioned or heard in a sitting, gathering a hundred times then Durood Shareef should be recited every time. However, it is permissible to recite Durood Shareef later if one mentioned or heard the blessed name of the Holy Prophet and could not recite Durood Shareef the very time.

Q 5: On which occasion or which time is recitation of Durood Shareef "Mustahab"?
A. It is "Mustahab" (commendable act) to invoke Allah's blessings on the Holy Prophet (recitation of Durood Shareef) as profusely as one can. A companion of the Holy Prophet Hadrat Ubaiy bin Ka'ab (may Allah be pleased with him) said, as reported in "Tirmizi Shareef, that I told the Holy Prophet that I spend most of my time in Du'aa and sought his opinion as to how much time of my Du'aa should I devote to Durood Shareef. The Holy Prophet emphasised to devote as much time as I can. I suggested a quarter. He said: "whatever you wish but if you increase it will do you good. I suggested two-thirds. He said: "whatever you wish but if you further increase it will be better for you. Then I submitted: O' Messenger of Allah! I will devote all my Du'aa to the recitation of Durood Shareef. Thereupon the Holy Prophet remarked: if it is so then Allah Almighty will ease you of your difficulties and forgive you your sins. Undoubtedly, one can not gain so many blessings and benefits from Du'aa for oneself as he earns by reciting Durood Shareef. Invocation of Allah's blessings on the Holy Prophet is, no doubt, a Du'aa for the Holy Prophet but actually it is for his whole Ummah because every believer is spiritually attached to him. It is no denying the fact that one talks frequently about and speaks high of his ideal. The Holy Prophet is the ideal of ideal ones. So his "Zikr" (renown,praise) should surpass all others' Zikr i.e. Allah's benedictions and blessings should be invoked on him extensively. The religious scholars have described the recitation of Durood Shareef on the following occasions: On Jumu'ah day, at Jumu'ah night, in the morning, evening (night) when entering a mosque, stepping out of mosque, on visiting the sacred shrine of the Holy Prophet, on "Safaa" and "Marwah" hills (in holy Makkah), in sermon (for Imaam only), after responding to "Azaan", on meeting and separating from each other,one another, in the beginning and end of a

sitting,gathering, during performance of ablution, when one forgets something, on delivering religious lecture (Wa'z), at the outset of learning,reading and teaching particularly "Ahaadees Shareef (Prophetic sayings) should be preceded and followed by Durood Shareef, on writing a question or "Fatvaa" (religious verdict), on writing a book, at the time of 'Nikaah" (marriage) and engagement and when starting or undertaking a big or important work.

Q 6: How is that for reciting Durood Shareef before "Azaan" and "Iqaamah"?
A. There is no harm in reciting Durood Shareef before Azaan and Iqaamah, for, recitation of Durood Shareef before an important work is commendable act. Azaan and Iqaamah are also very important works, occasions. However, Durood Shareef and Azaan or Durood Shareef and Iqaamah should not be mingled with. There should either be an interval between them or be recited in lower voice than Azaan and Iqaamah (to differentiate between Durood Shareef and Azaan, Iqaamah) so that people may not take it as a part of Azaan or Iqaamah.

The deniers of the recitation of Durood Shareef before Azaan and Iqaamah are either "Wahaabis" or those ignorant Muslims who emulate them. If you make Muslims understand they will accept it but the stubborn Wahaabis will not understand! How ironical it is that allout efforts are being made to denigrate the pronounced characteristics and excellences of the Holy Prophet who is solicitous for his bondslaves, followers (Ummatis) from the very birth until now in his hallowed grave and obstruct the expression and dissemination of his renown, praise in one way or the other instead of loving, venerating and praising him.

"Walaakinnal Wahaabiyata Qaumul Laa Ya'qeloon" (but Wahaabis are shorn of the senses).

Q.7: How is that for reciting Durood Shareef during shopping and sale?
A. It is impermissible for a businessman to either recite Durood Shareef or "Subhaan Allah" while showing saleable item,commodity to the customer to prove the quality of the item, commodity so that the customer may buy that. Likewise, it is also impermissible to recite Durood Shareef seeing an elite or leader with the intention to point out his arrival so that people may stand in his respect and make way for him.

Q 8: How is that for writing "Saad, Laam, 'Aien, Meem" in place of Durood Shareef?
A. One must write "Sallal Laahu 'Alaiehi Wasallam" or the like with the blessed name of the Holy Prophet when he/she writes it. Some religious scholars maintain it to be "Waajib" (essential act). It is impermissible and "Haraam" (unlawful) to write "Saad, Laam, 'Aien, Meem" or only "Saad" in place of Durood Shareef or to write 'Aien, Meem or only 'Aien in lieu of 'Alaie-his-Salaam. Unfortunately, this ignoble act is so common now that even some religious scholars are also given to it. Just to save a little amount of ink or some space of paper or to save a few seconds they deprive themselves of Divine blessings and graces.

Imaam Jalaaluddin Siyuti has reported that the man who was first to introduce this abbreviation of Durood Shareef had his hand amputated. Similarly, writing "Qaaf in place of "Quddisa Sirruhoo" or "Raa Haa" in lieu of "Rahmatul Laah Ta'laa 'Alaieh" is an idiocy and is to deprive one of blessings. Such nonsense should be avoided.

Q 9: How does the Holy Prophet respond to our "Salaam"?
A. The Holy Prophet himself said that when any of my Ummatis says or sends "Salaam" to me, Allah Almighty returns my soul which is "Mustaghraq" and "Mushghool" (absorbed and

engaged) in Him (Allah) to respond to his Salaam. A Hadees says: "I myself hear "Salaam" of my lovers and votaries and also recognise them and of others' the Angels convey to me".

Q10: How is that for reciting Durood Shareef aloud?
A. The Holy Prophet is reported (in an Hadees) to have said: "whoever recites Durood Shareef aloud, the Angels send "Durood" on him loudly in the heavens after his death. It has also been reported in the same Hadees that Imaam Nawavi has described the aloud recitation of Durood Shareef as "Mustahab". Allama Khateeb Baghdadi and other Ulama have also endorsed his view.

Q11: What injunction is there about joint recitation of Durood Shareef in chorus?
A. Recitation of Durood Shareef by people all together as Muslims commonly recite "Ayat-e-Kareemah" followed by Durood Shareef after "Du'aa" of obligatory prayer or recite "Salaat-o-Salaam" in "Meelaad" programmes in soft voice or loudly is undoubtedly lawful. It has been narrated by the Holy Prophet's companions that a pure fragrance emanates from the meeting, sitting in which Allah's blessings are invoked on the Holy Prophet which rises higher and higher. When it reaches heavens the Angels say it is the fragrance of that gathering and meeting, sitting in which Durood Shareef was recited. There is a tradition in Muslim and Tirmizi that when a party, group of people busy themselves in remembrance of Allah, the Angels surround that meeting/gathering, mercy cover them, "Sakeenah" (peace,satisfaction) descend on them and Allah Almighty remembers them among those who are with Him i.e. Angels. Every believer knows well that the "Zikr" of the Holy Prophet but of all the Prophets and Saints is, in fact, Zikr of Allah as they all are the Prophets and Saints of Allah. And about the Holy Prophet, Allah Almighty said: "I have made you a part of My Zikr. Whoever praises you he actually praises Me." So the Zikr of the Holy Prophet is the Zikr of Allah, indeed. The love of the Holy Prophet is real "Eimaan", nay, the soul of Islamic faith.

Q12: Please explain some Ahaadees in regard to excellences of Durood Shareef?
A. It is beyond human attainment and reach to explain innumerable excellences, greatness and graces of invocation of Allah's blessings on the Holy Prophet (recitation of Durood Shareef); suffice it to say that sending of blessings and graces by Allah, the Most Transcendent, on the peerless Prophet, Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) is the ample proof of the greatness of recitation of Durood Shareef. However, some Ahaadees in this context are propounded here. The Holy Prophet said:
1. Whoever invokes Allah's blessings on me once Allah grants him ten blessings.
2. Whoever recites Durood Shareef once Allah Almighty will grant him ten blessings, remit ten sins from him and raise his ten degrees.
3. .Nearest me on the Doomsday would be that believer who invoked most blessings on me (heart and soul).
4. When one recites Durood Shareef, the Angels send blessings on and keep doing so as long as he remains busy in it. Now it is upto him he may invoke more blessings on me or less.
5. If one writes the blessed name of the Holy Prophet, the Angels will continue sending blessings on him so long as it remains intact in the book. Another Hadees says that the Angels will keep praying for his absolution and emancipation and the one upon whom the Angels send blessings will definitely be entered into paradise.
6. Groups of believers will throng to my "Haud-e-Kauser" (an exclusive heavenly body of water) and I will recognise them by their profuse invocation of Allah's blessings on me in their lifetime.
7. The one who recites Durood Shareef in great numbers will be delivered earlier from the trials and tribulations of the Doomsday.

8. The believer who recites Durood Shareef a hundred times on Friday will be forgiven his eighty years' sins.
9. Recite Durood Shareef in large number as it is "Zakaat" for you meaning it is a means of your welfare and emancipation.
10. If one faces any hardship, difficulty he should invoke Allah's blessings on me extensively. His all difficulties and sufferings will, by the grace of Durood Shareef, be removed, his subsistance, livelihood blessed and all his needs met.
11. Whoever invokes Allah's blessings on me ten times every morning and evening (night), I will intercede for him on the Doomsday.

Briefly, Durood Shareef is a certain source of absolution, forgiveness, blessings, peace, prosperity and felicity in this world and the world hereafter. The time spent in invoking Allah's blessings on the Holy Prophet brings temporal as well as spiritual benefits to the reciter and the time spent in obliviousness to it is nothing but misfortune.

O' bondslave of the Messenger of Allah! be agile and voracious and fervently collect this great bounty and favour of Allah. Showing slackness and meanness in invoking Allah's blessings on the Holy Prophet is misfortune. A Hadees says: he is the big meanie before whom my name is mentioned but he does not recite Durood Shareef. "Sallal Laahu 'Alan Nabeiy-yil Ummei-yee wa Aalehee Sallal Laahu 'Alaiehi wa Sallam Salaataoon wa Salaaman 'Alaieka Yaa Rasoolal Laah".

Volume - VI / CHAPTER - 1 / LESSON NO: 4

"UMMAHAA-TUL-MU'MINEEN"

Q 1: What does "Ummahaa-tul-Mu'meneen" mean?
A. "Ummahaa-tul-Mu'meneen" is appellation of the respected wives of the Holy Prophet. Each of them is called "Ummul Mu'meneen" meaning the mother of the faithfuls. The wisdom in calling them "mothers of the faithfuls" is to distinguish."Mu'min" (believer) from others. Mu'min is he who holds them in high esteem as mother. A Mu'min's fulfillment of filial duty toward Ummahaa-tul-Mu'meneen is, in fact, love and veneration for the Holy Prophet and perfection in Eimaan. Mischievous ones can not attain to this honour.

Q 2: What are the specific excellences of Ummahaa-tul-Mu'meneen?
A. Their first excellence is that Allah Almighty Himself has described those pure and venerated souls as the "wives of the Holy Prophet" which vindicates that their being wives of the Holy Prophet is with the consent of Allah Almighty. This is, indeed, a great excellence of theirs, for no other couple can claim about the position of their marriage in the Divine Court. Their second excellence is that Allah Almighty said about them in the Holy Quran: "Las-tunna ka-Ahadim Minan Nisaaa" (O' the wives of the Prophet! you are not like other women). The word "An-Nisaa" encompasses the whole fair sex excluding no woman which is indicative of the fact that the respected wives of the Holy Prophet are superior to all women on the earth. No woman has any resemblance to them at all. They have been rewarded far greater than all women of the world for enjoying the companionship of and affinity with the Holy Prophet.

The third excellence is that Allah Almighty described their houses as "Mahbit" (the place of the descent of Divine revelations) and cradle of the Divine knowledge and wisdom. And it is a well-known fact that a house is esteemed because of its inmates. Their fourth excellence is that Allah Almighty descended "Ayatul Tat-heer" (the verse of purification) in their honour. The Holy Quran said: "Innamaa Yureedul Laahu Li-yuzhiba 'Ankumur Rijsa Ahlal Baieti wa yu-Tah-hirakum Tat-heeraa" (O' the family members of the Prophet! Allah desires to cleanse you of every impurity and to make you all clean by purifying you well). The wives of the Holy Prophet are focally addressed in the Quranic verses preceded this verse. That's why the word "Ahlal Baiet" (family of the Holy Prophet) is an address to them as is "Booyu-tikunna" (an address to them). It is a well-known fact that the word "Sahib-e-Khaanah" or "Ghar-waalee" is always used for housewife. "Ahlal Bait" is an Arabic translation of "Ghar-waalee" (house-wife) and when the meaning of this word is enlarged then the word "Gharwaalay" (families) comes into being. A family consists of parents and children. Without housewife it will be a misnomer. Well, the creed of the "Ulama" of Ahle Sunnat is that the word "Ahlal Bait" embraces all respected wives of the Holy Prophet, "Khaatoon-e-Jannat" Hadrat Fatimah, Hadrat Ali, Imaam Hasan and Imaam Husain (may Allah be pleased with them all) which is based on and proved by the Quranic verses and Ahaadees.

Their fifth excellence is that in a Quranic verse "Wamaa-kaana Lakum Un Tu'zoo Rasoolal Laah" (it does not behove you to annoy the Messenger of Allah) believers have been warned against hurting the Holy Prophet and then the rights of wives of the Holy Prophet have been specifically explained therein. Thus it is clear that the worst vexation of the Holy Prophet is to adopt an unbecoming attitude for any of his wives.

A Hadees says that once Ummul Mu'meneen Zainub bint Jahash called Ummul Mu'meneen Safiah jew. No doubt her lineage belonged to Yahood bin Yaqoob but her tone was scornful. On this, the Holy Prophet stayed away for some days from Ummul Mu'mineen Zainub. She was pardoned only when she repented. In short, insolence to any of Umma-haa-tul Mu'meneen is, in fact, impudence and insolence to the Holy Prophet and Allah and tantamount to depriving oneself of Islaam and Eimaan. Their numerous other excellences are also proved by Quran-o-Hadees which are not dilated upon for brevity.

Q 3: What is the total number of Umma-haatul Mu'meneen?
A. There were eleven Umma-haatul Mu'meneen whose names are:
1). Hadrat Khudaija-tul Kubra bint Khuvaielad.
2). Hadrat Sauda bint Zam'ah.
3). Hadrat Aiesha bint Siddique Akbar.
4). Hadrat Hafsah bint Farooque 'Azam.
5). Hadrat Zainub bint Khuzaima.
6). Hadrat Umme Salman bint Abi Umaieyah.
7). Hadrat Zainub bint Jahash.
8). Hadrat Juwaireeyah bint Al-Haaris.
9). Hadrat Umme Habeebah bint Abu Sufyaan.
10).Hadrat Safiah bint Huyyai.
11).Hadrat Maimoonah bint Al-Haaris.
(May Allah be pleased with them all).

Some of these Umma-haatul Mu'meneen are also closer to the Holy Prophet on account of their family ancestral ties with him.

Q4: Please also tell us about Hadrat Aiesha Siddiqa briefly?
A. Ummul Mu'meneen Hadrat Aiesha Siddiqa (may Allah be pleased with her) was a daughter of the first Caliph Saiey-yidinaa Abu Bakr Siddique Akbar (may Allah be pleased with him). Her mother's name was Umme Roomaan Zainub who also belonged to the Holy Prophet's genealogical line through "Kanaanah" (an ancestor of the Holy Prophet). She was wedded to the Holy Prophet in holy Makkah in Shawwal of the 10th year of the Prophet's mission and was sent to him in Shawwal, 2 Hegira in holy Madinah. She was the only lady amongst all Umma-haatul Mu'meneen who was born and brought up in the lap of Islam and that she was virgin at the time of marriage unlike other wives of the Holy Prophet who were either widow(s) or divorcee(s). The Holy Prophet had described his "Nikaah" to her as "Minjaanib Allah" (from Allah Almighty). A narrative reported by Hadrat Abu Musa Ash'aree (in Sahih Bukhari) says: "once the Holy Prophet said that many people amongst men attained to perfection but amongst women only Mariyam bint Imraan and Aasia wife of Fir'aoon (Pharaoh) attained to perfection and Aiesha has superiority over all women as is "Sureed" (bread crumbled and mixed with soup) superior to all dishes. ["Sureed" was a favourite dish of the Holy Prophet which he savoured with a great relish]. Hadrat Ummul Mu'mineen Umme Salmah has related the Holy Prophet said: "I receive "Vahee" (Divine revelation) even when I am in Aiesha's quilt. But it never happened in other wives' beds".

Therefore, the Holy Prophet asked Saiey-yidah Fatimatuz Zahra: "O' my dear daughter! Don't you love the one whom I love? Yes I do, she replied. The Holy Prophet said: then you should also love Aiesha. A Hadees which has been reported in Bukhari and Muslim also vindicates her greatness that once the Holy Prophet addressed Hadrat Aiesha Siddiqa and said: This is Gibreil

who says you Salaam. She responded: may Allah's peace and mercy be also upon him. The flag used in the battle of Badr under which the Angels served the cause of Islaam fighting alongwith the believers against infidels and the believers were blessed with the first ever glorious victory, was made of the covering-sheet of Hadrat Aiesha Siddiqa. This also proves her excellence. During the early days of battle of "Jamal", Hadrat 'Ammaar bin Yaasir (may Allah be pleased with him) said before the supporters of Moula 'Ali in Kufah mosque that "I know that Hadrat Aiesha is the wife of the Holy Prophet in this world and the world hereafter".

In a "Ghazvah" (war against infidels in which the Holy Prophet himself participated) her conveyance (the animal which carried her) lagged behind and reached the camp late. "Munaafiqeen" (hypocrites) who were allout to denigrate the Holy Prophet and undermine Islaam exploited her late arrival and spoke ill of her. Unfortunately a few Muslims also got entrapped in their obnoxious propaganda. Such awkward situation definitely strains and tries the fair sex. But her steadfastness in Islamic faith and purified nature helped her to be poise. She herself said: I was sure that the Holy Prophet would be divinely told about my chastity and virtue. But had no inkling that Allah Almighty would send down "Vahee" (revelation) on the Holy Prophet in my favour. The religious scholars say that Hadrat Yousuf (Joseph) was cleared of a calumny by the affirmation of an infant and Hadrat Mariyam (Mary) by Hadrat Issa(Jesus) but when Hadrat Aiesha Siddiqa was calumniated, Allah Almighty Himself affirmed her chastity and virtue by sending down seventeen Quranic verses. He would have made each tree and stone under the Sun testify her chastity, if willed. But He did not like it and chose to certify the chastity of the beloved of His beloved Himself thereby to further enhance her respect and excellence. After the descent of Quranic verses the Holy Prophet announced her triumph (over hypocrites) and innocence, described her "Taieybah" (chaste.pure) and also gave her the glad tidings of forgiveness and honourable provision. In short, the earth and heavens were resounded with the Divine proclamation of her chastity and virtue and the Quranic verses sent down in her favour will continue to be recited in prayers and in arches (of the mosques) till the Doomsday. What treasures of Islamic knowledge she passed on to the Muslim Ummah and what endeavours she made in disseminating the Holy Prophet's teachings is so great an excellence that no other wife of the Holy Prophet could get it.

She related 2,210 Ahaadees besides the solutions to complicated, delicate and sensitive issues and other Islamic services.

Hadrat Aiesha Siddiqa (may Allah be pleased with her) passed away at the age of 63 on 17th Ramadaan, 57 A.H. in holy Madinah and was buried in Jannatul Baqee'.

Q 5: Please also sum up about other Umma-haatul Mu'meneen?
A. The blessed lives of other Umma-haatul Mu'meneen are summarised as under:

3. Ummul Mu'meneen Sauda (may Allah be pleased with her): Her father's name was Zam'ah bin Qaieys. His maternal relatives were the maternal relatives of the Holy Prophet's grand father, Abdul Muttalib. She herself embraced Islaam first and then persuaded her husband, Sakraan bin Umro bin 'Abdood, who also embraced Islaam. He died in Abyssinia (Ethiopia). After his death, the Holy Prophet married with Hadrat Sauda. She was then 50. She served the Holy Prophet for 14 years and passed away at the age of 72 in holy Madinah during the Caliphate of Hadrat Farooque 'Azam (may Allah be pleased with him). Five Ahaadees are related by her.

Her and her family's (relatives') embracing of Islaam in its early days and migration to Abyssinia for the sake of Islaam won her to be wife of the Holy Prophet.

4. Ummul Mu'mineen Hafsah (may Allah be pleased with her): She was a daughter of Hadrat Umar Farooque (may Allah be pleased with him). Her husband Khunais migrated to Abyssinia for the sake of Islaam and then to holy Madinah. He took part in the battles of Badr and Uhd. He was seriously injured in Uhd battle and later passed away in Madinah.

After his martyrdom, the Holy Prophet married with Hadrat Hafsah. A Hadees says that Arch-Angel Gibreil applauded her thus: "Fa-Innamaa Qawwaamatun Sawwaamatun wa Innahaa Zaujatuka Fil-Jannah" (she devoutly worships [offers prayers], observes fasts and is your [Prophet's] wife in paradise). She was 22 at the time of her marriage with the Holy Prophet and passed away at the age of 59 in 41 A.H. in holy Madinah. She served the Holy Prophet for nine years. She related sixty Ahaadees.

5. Ummul Mu'mineen Zainub bint Khuzaima (may Allah be pleased with her): During the days of ignorance (pre-Islamic days) her appellation was "Ummul Masaakeen" (mother of indigent,poor). First time she was married to Tufail, second time to TJbedah and third time to Abdul Laah bin Jahash who was brother of Ummul Mu'mineen Zainub bint Jahash. Abdul Laah was martyred in the battle of Uhd. After his martyrdom, the Holy Prophet married with Hadrat Zainub. She passed away after about three months of marriage.

6. Ummul Mu'mineen Umme Salmah (may Allah be pleased with her): Her father's name was Abu Umaieyah. She migrated to Abyssinia with her husband Abu Salmah who was also foster brother of the Holy Prophet and then went back to holy Makkah. On migration of the Holy Prophet to holy Madinah, they set out to migrate there but her in-laws stopped her husband. She kept writhing and weeping for a year. At last, her stone-hearted in-laws allowed her with her child (Salmah) to migrate and thus she reached holy Madinah.

Being filled with compassion for her owing to her being widow of his foster brother and having small children, the Holy Prophet married with her. She served the Holy Prophet for seven years. She passed away at the age of 84. 378 Ahaadees are related by her.

7. Ummul Mu'mineen Zainub bint Jahash (may Allah be pleased with her): Her mother Umaimah bint Abdul Muttalib was the real paternal auntie of the Holy Prophet. She was first married to Zaid bin Haarisah. Zaid who was "Najeebut Tarafaien" (having noble parents) was kidnapped by a gang of kidnappers in his teens who later sold him as a slave. Hakeem bin Hizaam purchased him for Hadrat Khudaijatul Kubra who detailed him to serve the Holy Prophet. The Holy Prophet treated him so nicely and loved him so much that people began to call him "Zaid bin Muhammad". Zainub bint Jahash could not get on with her husband - hence the divorce.

Later, the Holy Prophet married with her, in deference to the Quranic injunction eliminating the dark custom which forbade a man to marry a divorcee or widow of the adopted son like that of real son. She passed away at the age of 52 in 20 A.H. She served the Holy Prophet for six years.

8. Ummul Mu'mineen Juwaireeyah (may Allah be pleased with her): She was taken prisoner in a "Ghazvah". The Holy Prophet ransomed her and then married with her. When the companions and believers came to know about this marriage, they immediately released all prisoners of her

tribe (Banu Mustaliq) who were over one hundred, for, they had now been relatives of the Holy Prophet. She passed away at the age of 65 in Rabi-ul-Awwal, 56 A.H. Seven Ahaadees are related by her.

9. Ummul Mu'mineen Umme Habeebah (may Allah be pleased with her): She was the daughter of Abu Sufyaan bin Umaieyah who (Abu Sufyaan) had embraced Islaam a few days before the conquer of holy Makkah. She was one of those who embraced Islaam in its early days. She had to abandon her parents, family, tribe and homeland for the sake of Islaam, but she held fast to Islaam. When the Holy Prophet came to know about her sacrifices for Islaam, he wrote to the monarch of Abyssinia as she was still there, to send his (Prophet's) proposal of marriage to her. Being overwhelmed with joy, she gave all her jewellery (wearing then) as a gift to the slave-girl who conveyed the proposal.

The monarch of Abyssinia, Najaashi (Negus) himself held "Nikaah" ceremony in the presence of the attornies of the Holy Prophet. After that, she came to the Holy Prophet in holy Madinah. She passed away at the age of 74 in 44 A.H. in holy Madinah. She related 65 Ahaadees.

10. Ummul Mu'mineen Safiah (may Allah be pleased with her): She belonged to the descendants of Prophet Haroon (peace be upon him) and Israelites. Her (second) husband was killed in the battle of Khaibar and she was taken prisoner. Since she was a respected lady of the tribes of Quraizah and Nuzair (Nudair) that's why the Holy Prophet freed her and then married with her on the advice of his companions.

She served the Holy Prophet for about four years. She passed away in Ramadaan, 50 A.H. Ten Ahaadees are related by her.

11. Ummul Mu'mineen Maimoonah (may Allah be pleased with her): When the Holy Prophet performed Umrah in 7 A.H., Hadrat Maimoonah was a widow then. Paternal uncle of the Holy Prophet, Hadrat Abbaas told the Holy Prophet about her. He married with her. She served the Holy Prophet for nearly 3 1/4 years. She passed away at the age of 80 in 51 A. H. in the same house where she was married. She was one of the last wives of the Holy Prophet.

VOLUME - VII
ISLAMIC WORSHIPS

Volume - VII / CHAPTER - 1 / LESSON NO: 5

ISLAMIC WORSHIPS

OF "ZAKAAT"(POOR-DUE)

Q 1: What is "Zakaat"?
A. "Zakaat" is, indeed, the name of permanent use of the attribute of sympathy and compassion which an affluent Muslim naturally has for his poor brother-in-faith or to say practical expression of sympathy and extension of a specific financial assistance and help by Muslims to one another is Zakaat (poor-due,poor-tax). But according to Shar'i terminology, Zakaat means to pay and make a Muslim beggar,indigent owner of a particular portion,share of one's riches, property on which Zakaat is due as fixed by Shari'ah.

Q 2: What is the significance of Zakaat in Islaam?
A. The significance of Zakaat can be gauged from the fact that:
1. Zakaat is a very important "obligatory act" of Islamic faith and it is the third pillar of Islaam out of five ones.
2. Its importance has been emphasized upon at many places in the Holy Qur-aan alongwith prayer.
3. Allah Almighty has called His servants to this obligatory act by different ways.
4. Non-payers of Zakaat have been warned of severe torment.
5. Believers have been told plainly that they should not think anyhow that payment of Zakaat will decrease their wealth,property but instead it increases those.
6. The payer of Zakaat becomes one of the dear servants of Allah and it is one of the signs of perfection of Eimaan.
7. The one who avoids to pay Zakaat suffers great misfortune and ruin and his wealth,property is also destroyed.
8. Denial of the obligatory nature of Zakaat is infidelity and its denier is infidel and out of Islamic fold.
9. Non-payer of Zakaat is an extremely unthankful (servant of Allah) and sinner and will be accursed in the next world.
10. The one who intentionally delays the payment of Zakaat is a sinner and his evidence will not be valid.

Q 3: How and why was Zakaat made obligatory?
A. From the very outset of Islaam, Muslims were motivated and urged to help one another to all possible extent and spend their surplus on destitute, orphans, widows and other needy people to alleviate their sufferings. The believers followed the sublime teachings of Islaam, the glorious religion, and left no stone unturned to help indigent and destitute despite the fact there were still no set rules to that effect as an institution. After migration from holy Makkah to holy Madinah, the believers heaved a sigh of relief and gradually settled there. A series of Muslim conquests ensued in which lands and properties of the enemies were captured that helped improve and consolidate the economic position of the believers. They set up their own business which also enhanced their income. Given the conducive circumstances, the rules and regulations of Zakaat

were gradually framed and after conquest of holy Makkah the process was complete. Thus the institution of Zakaat was established.

Q 4: What benefit does payment of Zakaat accrues to the payer?
A. The believer who pays Zakaat gets the following benefits:
1. Due to generocity his breast is expanded.
2. Undue love of wealth, property does not get embedded in his heart.
3. He becomes safe from meanness and miserliness.
4. Payment of Zakaat helps develop business and wealth.
5. He considers the poor and destitute a member/part of his own community. Hence, the accumulation of wealth does not create conceit and pride in him.
6. The poor and destitute develop a sense of love and affection for him and his wealth/property as they find a share therefrom.
7. The wealth of the believer turns into a company-like body in which the high and low (the rich and poor) have their shares corresponding to their economic position.
8. The affluent and pious Muslims are always in search of the poor unfortunates to alleviate their sufferings which is, indeed, "Sa'aadat" (good fortunate, an act to earn Divine blessings).

Apart from these few worldly gains, the payer of Zakaat will also earn spiritual and of hereafter benefits.

Q 5: What benefit does collection of Zakaat bring to the community ,nation?
A. The cash and kinds collected as Zakaat bring the following benefits to the community, nation:
1. The evil of begging is eliminated.
2. The needy people who can not stretch their hands before others for self-respect are helped with the Zakaat funds in a respectable way sans hurting their self-esteem.
3. The ones who are unable, despite putting in efforts, to earn their living like the old, lame, cripple, paralysed, leper etc. can be helped with the Zakaat funds to meet their needs of life.
4. The debtors who can not defray their debt by themselves are helped out by the Zakaat funds.
5. Zakaat funds can also be used to facilitate travellers and their financial needs can also be met with these funds. If a traveller, far away from his homeland, meets with an accident in an unpopulated or desolate area even in a populated area, the Zakaat money will be a boon to him in such situation.
6. The needs of the seekers of Islamic knowledge who travel to distant places are met by these funds and thus the education of Islamic knowledge is patronised.
7. Orphans and widows are looked after and helped with the Zakaat funds thereby to save them from a constant vexation of being bereft of parents and of widowhood.
8. The Zakaat funds break the shackles of slavery of slaves and slave-girls and provide them with the boon of freedom.

It has always been an uphill task for mankind to evolve such an integrated system that could ensure an equilibrium among the members of a community, nation in proportion to their poorness and richness and to discourage accumulation of wealth in a few hands. No community, nation could succeed in resolving this complex issue, for, to end personal possession of the wealth by an individual and make it a public property was practically difficult and likewise no tyrannical system,regime can sustain for ever. The Islam which wanted to make its adherents and followers an ideally civilized community,nation concentrated on the issue and resolved it for good by establishing the institution of Zakaat (poor-due, poor-tax).

Q 6: Please explain some of the excellences of Zakaat proved by Quran-o-Hadees?
A. Quran-o-Hadees are replete with the excellences of "Zakaat" and charity. A Quranic verse says: the like of those who spend their riches in the way of Allah is that of a grain which sprouts seven ears with each of them containing a hundred grains and Allah grants more to whom He pleases.

This Quranic verse clearly states that payment of Zakaat earns innumerable blessings and enhances wealth, property which stresses the fact that nonpayment of Zakaat brings about ruination. That's why a Hadees says: make your wealth, property a strong fortress by paying Zakaat therefrom. Crops are usually overgrown with weeds which obstruct their healthy growth by consuming the fertility of the soil. A wise grower removes them but a fool will not under the fallacy that the removal of weeds will decrease the quantity of his crops. So is the case with the payment of Zakaat from wealth, property. The Holy Quran says: "And whatever you will spend (in His way), Allah will recompense you more and He is the Best Provider of subsistence". A Hadees says: Allah Almighty accepts no charity but given from the honest earning although it be a date.

He accepts it with His Right Hand and it increases in His Hand just as any of you nurses a colt, until the charity becomes as big as a mountain. Another Hadees says: whoever spends a pair of something (two things) in the way of Allah, will be invited into Paradise from its all gates.

Q 7: Please also tell about the condemnation of those who do not pay Zakaat?
A. It is in the Holy Qur-aan that those who hoard up gold and silver and do not spend in the way Allah i.e. do not pay Zakaat therefrom, give them good news of the grievous torment when (on the Doomsday) their gold and silver will be heated in the fire of hell and their foreheads, sides and backs will be branded therewith. (And they will be told that) this is your property which you had hoarded up. Now have the taste of your hoarding!

This putting of impressions on the foreheads, backs and sides will not be as light as to just melt the fat, but a Hadees explains the horrible plight of such people: On the Doomsday, the plates of fire will be heated up in the fire of hell for the one who was in possession of gold and silver but did not pay their due (did not pay Zakaat therefrom) with which his sides, forehead and back will be branded and on cooling down those will again be heated up and applied to and this painful process will continue (the Doomsday will be of fifty thousand years) until the settlement of accounts of all mankind. Thereafter he will go to paradise or hell as the case may be. And in regard to camels, it is related that the one who does not pay their due (does not pay Zakaat on them) will be laid on the plain field on the Doomsday and his camels (who will be then very healthy and hefty) will tread upon and bite him in batches one after another. Likewise, the cows and goats will strike their owner (who does not pay Zakaat on them) with their horns and tread upon him with their hooves. It is related in other Ahaadees that whatever merchandise, goods are lost in land or in the sea are lost because of non-payment of Zakaat therefrom. Another Hadees says that if a nation, community withholds payment of Zakaat, it is overtaken by famine. Yet another Hadees says that first of all three persons will be cast into hell and one of them will be a wealthy man who does not pay Allah's dues i.e. Zakaat.

Q 8: What about the one who does not pay Zakaat but spends his wealth on good works?
A. As expounded above the non-payment of Zakaat is so disastrous act that even mountains if exposed to the grievous punishment and torment prescribed for the non-prayer of Zakaat, can not withstand and will smash to powder what to talk of a humanbeing, the weak and lean, who may

face it for thousands of years. It is utter folly to spend wealth on good works for name and fame ignoring the due of Allah, the Wrathful. This is a devilish subterfuge to ruin a believer in the name of virtuous deed. To carry out "Nafil" (supererogatory act) without fulfilling the obligatory act (Fard) is no wisdom but sheer stupidity. Such good acts are not accepted and the burden, sin of non-payment of Zakaat also stands due. "Fard" is a debt which a believer has to pay to his Creator at all cost and "Nafil" is a gift, offering to Him. Will gifts be acceptable without payment of debt particularly in the Exalted Court of Allah Almighty?

Q 9: What is meant by making a Muslim "Faqeer" owner of Zakaat?
A. "Tamleek-e-Faqeer" (making a poor, indigent owner of Zakaat) is one of the essentials of Zakaat which means that the payer of Zakaat must pay it with the mere intention of paying Zakaat, fulfilling the obligatory act and carrying out the command of Allah having no personal end whatsoever and make the recipient, beneficiary of Zakaat full owner of it so that he may use it to meet his lawful needs and for any lawful work at his own sweet will.

Q 10: Will feeding the poor, indigertts by Zakaat money relieve one of Zakaat obligation or not?
A. If one invites the poor, indigents to his home and feeds them by Zakaat money, Zakaat will not be deemed to have been paid unless he makes them owner of the uncooked or cooked food items (as the case may be) irrespective of feeding them in his house or sending the items to them so that they may eat or take home as per their needs. Making them owner of the food items fulfills the prerequisite of "Tamleek-e-Faqeer" and thus Zakaat will be deemed to have been paid.

Q 11. Which person should be paid Zakaat i.e. who should be made owner of Zakaat?
A. It is one of the conditions of Zakaat that such person should be made owner of Zakaat who understands the importance and utility of riches, property and could take Zakaat money,property in his possession. He should not be a gullible like a minor boy, girl or mad. If one wants to give Zakaat to a child, not so wise, then his father or guardian should take possession of Zakaat money, property on his behalf which will actually belong to the child.

Q12. Can Zakaat money be spent or not on shrouding and burying the dead or on construction of a mosque?
A. Zakaat money can not be spent on shrouding and burying the dead or on construction of a mosque since the condition of "Tamleek-e-Faqeer" is not fulfilled by doing so. If one wants to spend Zakaat money on such things then he should make a beggar owner of it who may spend Zakaat money for these purposes. Both the giver and recipient of Zakaat will get reward. A Hadees says: if a "Sadaqah" (charity) passes through a hundred hands all will get reward (individually) equal to the reward of the giver (without any diminution from his reward).

Likewise, if Zakaat money is spent on defraying the debt of the dead or on construction of bridge, inn, "Sabeel" (free wayside stall for drinking water), cemented trough for animals to drink from, road, hospital or on digging well it will not be deemed to have been paid as the condition of "Tamleek-e-Faqeer" is not met by doing so.

Q13. Is it lawful or not for Islamic seminary to accept Zakaat or for one to give to?
A. Zakaat can be given to the Islamic seminary which is managed and operated by Ahle Sunnat (with correct beliefs) not by renegades like "Necharies" (materialists, aetheists), "Qaadianies" (those who do not believe in the finality of the Prophethood of Saiey-yidinaa Muhammad, Allah's choicest blessings & peace be upon him), "Raafsies" (Shiite sect) etc: with the condition

that the management of the seminary will keep it separate from other funds and spend it fulfilling the prerequisite of "Tamleek-e-Faqeer". This money can not be used for paying salaries of the teachers and other employees of the seminary or spent on construction or repair of the seminary unless a beggar, poor is made owner of the Zakaat money who may donate the said money to the seminary for the purpose.

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CONDITIONS OF ZAKAAT'S BEING COMPULSORY

Q 1: What are the conditions of Zakaat's being compulsory?
A. There are some conditions of Zakaat's being compulsory i.e. (1). To be Muslim. Zakaat is not compulsory on unbelievers. (2). Mature. Zakaat is not compulsory on immature. (3). Sane. Zakaat is not compulsory on a mad, insane if he remains in this condition for whole year. However, in case of occasional recovery, Zakaat is obligatory. (4). Free. Zakaat is not compulsory on a slave even though his master has permitted him to do business. (5). One-must be owner of "Nisaab" (a certain amount of money, commodities, stock on which Zakaat is due). Zakaat is not due on the income, commodities less than Nisaab). (6). One must be full owner i.e. in possession of Zakatable income, commodities. (7). Nisaab must be free from "Dain" (debt, liability). (8). Nisaab must be free from "Haajat-e-Asleeyah" (necessary expenses). (9). Goods, commodities must be "Naamee" i.e. which increases practically or otherwise and (10). Completion of full one year on Nisaab.

Q 2: What is meant by Nisaab's being free of "Daien"?
A. It means that one is the owner of Nisaab but is in debt and if he pays off the debt he is no more solvent or he is guardian of any debtor and if clears the debt he is no more solvent (as the creditor can demand of him to defray). In such situations, there is no Zakaat due on him.

Q 3: What does "Haajat-e-Asleeyah" mean?
A. "Haajat-e-Asleeyah" means those things which are essential for life. For example, a house for one's or family use, cloths for summer and winter seasons, other family necessaries, domestic animals or animals for riding, implements of skilled workers, necessary books of students or of the learned, eatable items stored for one's or family use and money for necessary expenses. There is no Zakaat due on all such things, items.

Q 4: What is meant by "Naamee" assets?
A. There are two kinds of assets i.e. gold, silver which have intrinsic power to purchase things and those assets which are shorn of such potentials but are used to buy things. All assets other than gold and silver are "Naamee" as they will increase by business i.e. productive assets.

Zakaat is quite compulsory on gold and silver if equal to Nisaab irrespective of personal use or business and even on buried gold and silver. And on other assets Zakaat will be due only when dealt in. So is the case with the animals - camels, cows, buffaloes, oxen, goats, sheeps, rams etc. which are left to graze in the grazing fields. The injunction of gold and silver is also applicable to the currency to this effect.

Q 5: Which year is meant by completion of full one year on Nisaab?
A. Completion of full one year on Nisaab means the lunar year i.e. on whichever date and time of Arabic (lunar) month one becomes solvent the very date and time of the Arabic month (next year) is Zakaat year for him regardless of the beginning of financial or income year. Zakaat will be due on the Nisaab one is in possession of at the outset and end of the Zakaat year. Any decrease in Nisaab during the year will not relieve him of the obligation i.e. Zakaat will remain due.

Q 6: Will Zakaat be due on merchandise which is exchanged for other thing during the year?
A. Exchange of merchandise or gold or silver for the same kind like jewellery or for the other kind during the Zakaat year will not remit Zakaat but it will remain due.

Q 7: How should a solvent person calculate Zakaat if his goods, commodities increase during the year?
A. If a solvent person gets some more goods, commodities of the same kind during the Zakaat year of his Nisaab even a minute before the end of the year he will have to pay Zakaat on the whole. There will be no separate year for the new goods, commodities.

Q 8: Is intention must for Zakaat like that of prayer?
A. Yes, it is must for one to form "Niyat" (intention) at the time of paying Zakaat or reserving cash, commodities for Zakaat. Forming Niyat means one could tell pat, if asked, that this cash or these commodities are of Zakaat.

If one gave cash or commodities in charity off and on round the year and now he intends that whatever charity he has given during the year is Zakaat, his such Niyat will not be credible and Zakaat will not be deemed to have been paid.

It must be kept in mind that "Ikhlaas" (sincerity of intention) is as much conditional as is the intention for paying Zakaat. Without "Ikhlaas", payment of Zakaat will be meaningless.

“Ikhlaas" means what one pays as Zakaat must be with the sole and pure intention of Zakaat, fulfillment of obligatory act and carrying out the command of Allah Almighty sans any other intention which is repugnant to the payment of Zakaat.

Q 9: Will Zakaat be deemed to have been paid or not if cash, commodities set aside for Zakaat are lost?
A. One is not relieved of the obligation by setting aside cash, commodities for Zakaat unless he gives it to the beggar, indigent. Loss of such cash, commodities will not withhold the obligation. But in case of death the heirs of the deceased will inherit these things.

Q10. Should Zakaat be given openly or secretly?
A. It is commendable to give Zakaat openly but doling out "Nafil Sadaqah" (charity) secretly is commendable act. Distribution of Zakaat openly is preferred because the secret distribution may cause misgiving(s) against the recipient and people might slander him. A Hadees stresses the believers to shun the places where people are slandered. Besides, open doling out of Zakaat may also motivate others to fulfill the obligation. But the payer of Zakaat must guard against show which will eliminate the reward. Pomp and show is sinful act that may render him culpable for chastisement.

Q11. Is it must to inform the indigent,poor that the cash, commodities being given to him are Zakaat?
A. It is not must that the indigent, poor is told that the cash,commodities being given to him are Zakaat. Mere intention is sufficient. Even if one gives cash, commodities to the poor as gift or loan and his real intention is to pay Zakaat, Zakaat will be deemed to have been paid. Likewise, giving ash as "Nazar", "Hadyah" (present) or for chewing "Paan" (betel leaf) or for sweets of children or as "Eidee" (Eid gift) to the poor will relieve one of the obligation of Zakaat. Some indigent, poor people who really deserve Zakaat do not want to get Zakaat money, commodities.

If they are given anything mentioning the name of Zakaat they will not receive it. Therefore, their self-respect should not be hurt by disclosing the name of Zakaat.

Q12. Is it lawful or not to pay Zakaat in advance?
A. A solvent person can pay Zakaat in advance even of some years. It is better for one to keep paying Zakaat in parts (instalments) throughout the year and on the close of the Zakaat year calculate it to know as to how much payment has been paid. If over-paid, deduct from the payment of next year and in case of underpayment, pay the residual amount of money, commodities immediately in whole not in parts as delay in paying Zakaat is not fair, permissible.

Q13: What is wrong with paying Zakaat in parts after the end of the year?
A. It is unfair, impermissible to pay Zakaat in parts after the close of Zakaat year. It must be paid immediately in whole, for, procrastination is sinful and the one who procrastinates is "Mardoodush Shahaadah" (the one whose evidence is not acceptable). Delay in payment of Zakaat involves many misfortunes and mishaps. For instance, if one dies before paying the due Zakaat he will be sinner and will have to face chastisement in the hereafter. Likewise, one may fall victim to any financial or physical accident. Besides, "Nafs" (self) can not be relied upon! One is intent to pay Zakaat today but may go back on it tomorrow under the deception of Satan. Those who keep the Zakaat money,commodities with themselves (after the close of Zakaat year) with the intention of giving it to the poor,beggar who come begging off and on or want to pay bit by bit finding it difficult to pay in whole at a time, should pay Zakaat in advance. By this they will not only achieve their objective but will also save themselves from the clutches of Shari'ah. If they want more reward of Zakaat then they should pay it in the holy month of Ramadaan in which the reward of "Nafil" (supererogatory, optional act) is raised to the level of "Fard" (obligatory act) and Fard's reward is increased seventy-fold.

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ZAKAAT ON ANIMALS

Q 1: On which kind of animals is Zakaat compulsory?
A. Zakaat is compulsory on three kinds of animals i.e.camel, cow and goat if they are "Saa-imah" (those animals which graze in field in the greater part of the year).

There is no Zakaat on horses, asses and mules even though they graze in field. If they are meant for trade then pay fortieth of their price as Zakaat. Buffalo and ox fall in the category of cow and sheep and ram in the category of goat for the purpose of Nisaab i.e. to count on other kind of animals if Nisaab is not complete with one kind of animal for the calculation of Zakaat.

Q 2: Which kind of animals is called "Saa-imah"?
A. "Saa-imah" is that animal which is reared purely for milk or breeding or as pet animal and also grazes in field in the greater part of the year and if it is fed on grass at home or is used for ploughing or as beast of burden or for riding then it is not "Saa-imah" even though it grazes in field. Zakaat is not due on it.

Q 3: Is Zakaat due or not on the animals meant for trade?
A. The animals which are meant for trade and also graze in field are not "Saa-imah". Hence, Zakaat of the animals meant for trade will be calculated on their price.

Q 4: When does Zakaat become due on animals?
A. Zakaat becomes due on animals when they reach the minimum number of Nisaab i.e. camels: five, cattle (cows, buffaloes): thirty and goats: forty. They must be in possession of full one year and they all be of full one year on the close of Zakaat year otherwise Zakaat will not be due on them.

Q 5: What is the method of paying Zakaat of animals?
A. The detail of the Nisaab of animals and detailed injunctions in this context may be referred to in the voluminous books of "Fiqah" or be consulted with the religious scholars of Ahle Sunnat. However, the method of paying Zakaat on animals is briefly stated here that Zakaat will not be due if camels are less than five, cows,buffaloes are less than thirty and goats are less than forty. Zakaat of one goat for every five camels upto twenty-five camels is due. After twenty-five camels the calculation of Zakaat on them will change. In case of thirty cows,buffaloes, a calf of one year is due. This injunction will change when the number of cattle increases upto or beyond forty. And in case of goats, one goat for every forty goats is due upto 120 goats. After 120 goats the injunction will change.

Q 6: Of which age should animal and which of the male and female be given in Zakaat?
A. It is optional for the payer of Zakaat to give she-goat or he-goat in Zakaat but it must be of full one year. In case of less than one year the animal be counted in terms of its price not as head. It is also optional to either give animal in Zakaat or the price of the animal selected from among the herd for Zakaat.

Q 7: Will Zakaat be due or not on one who is in possession of all kinds of animals which are less than Nissab?

A. If one is in possession of camels, cows and goats but are, all or some, less than Nisaab, in such situation all kinds of animals will not be mixed up to complete the Nisaab and Zakaat will not be due on them.

Q 8: Which kind of animals should be given in Zakaat?

A. It is optional for one to give she-goat or he-goat in Zakaat of camels and where a camel of one or two or three or four years is to be given in Zakaat that should be she-camel. If he-camel is given then it should carry the price equal to that of she-camel otherwise it will not serve the purpose. And in case of cows, buffaloes and goats either of the two (male or female) can be given.

Q 9: On whom of two persons who are partners in aminals will Zakaat be due?

A. If share of both partners in animals is equal to Nisaab then Zakaat will be due on both of them otherwise not even though the joint stock has reached the Nisaab. In case, one's share is equal to Nisaab and the other's is not, then Zakaat will be due on the one who is in possession of animals' Nisaab. For example, one partner has forty goats and the other has thirty, the owner of forty goats will have to pay Zakaat not of thirty's.

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ZAKAAT OF GOLD & SILVER

Q 1: When does Zakaat become due on gold and silver?
A. Zakaat becomes due on gold and silver when they reach the standard of Nisaab. Nisaab of gold is: twenty "Misqaal" (a Misqaal's weight is equivalent to four and half mashes) i.e. 7 1/2 "Tolas" (a Tola's weight is twelve mashes) and silver's Nisaab is: two hundred "Dirham" (small silver coin) i.e. 52 1/2 Tolas.

Q 2: What is the Nisaab of gold and silver under decimal system?
A. The Nisaab of gold and silver under decimal system as per official details is 87.479 grams of gold and 607.350 grams of silver.

Q 3: Will the weight of gold and silver be counted for calculation of Zakaat on them or the price?
A. Weight of gold and silver is countable not price to calculate Zakaat thereon. If the weight of gold and silver is not according to Nisaab, regardless of price, Zakaat will not be due. For example, if a jewellery or a vessel,utencil is made of seven Tolas of gold or less than it but its price reaches the price of 7 1/2 Tolas of gold or more than it because of its crafting, Zakaat will not be due on it, for its weight does not reach the standard of Nisaab. As against this, if a jewellery or vessel,utencil is made of 7 1/2 Tolas of alloyed gold but its price does not reach the value of 7 1/2 Tolas of gold, Zakaat will be due on it as the weight is complete as per the standard of Nisaab.

Q 4: What is the method of paying Zakaat of gold from silver if one wants to?
A. The above expounding that price is not countable to calculate Zakaat applies to the case when Zakaat of gold or silver is paid from the same genre of metal. But in case, Zakaat of gold is paid from silver or of silver from gold then the price thereof will be countable. For instance, a thing of silver which carries the price of one "Ashrafi" (worth 16 rupees) is given in Zakaat for gold but in weight it is less than even of 15 rupees, the price of the thing i.e. one Ashrafi will be countable not weight.

Q 5: At which rate should Zakaat of gold and silver be calculated?
A. Zakaat of gold and silver is one-fortieth if are equal to Nisaab i.e. to assess the price of them and then pay 2 1/2 per cent of the total value of gold and silver as Zakaat. It is optional to either give gold and silver in Zakaat or gold-made and silver-made thing or their price in currency. Zakaat is due on all gold and silver-made things irrespective of permissible items like jewellery for woman and a silver ring, one gem-studded, of less than 4 1/2 mashes for man and forbidden items such as gold or silver-made vessels,utencils or antimony container and staining needle which are unlawful for all regardless of man and woman.

Q 6: How to calculate Zakaat on alloyed gold and silver?
A. If alloy is mixed with gold or silver or gold and silver contain alloy less than or equal to the actual quantity/weight of the precious metal, Zakaat will be due on the whole not on the pure gold and silver and in case more alloy is mixed with gold and silver than the actual quantity/weight of the precious metal but if separated they reach the standard of Nissab, if not, the value of other assets and the separated gold and silver reach the standard of Nisaab the Zakaat will be due.

Q 7: Is it sinful or not if one who has meagre income does not pay Zakaat but instead saves for his family's needs?
A. No doubt, misfortune may strike any time and needs of life also keep haunting man. But Shari'ah has already taken befitting care of the necessities of life. Zakaat is due on the assets saved and remained in possession for full one year after having met all necessities of one's family at the rate of one-fortieth. This injunction of Shari'ah is meat to protect Muslims from the torment of the hereafter and to bless their assets in this world so that they may further prosper. It is a crass folly to think that payment of Zakaat decreases the assets. Allah Almighty says that payment of Zakaat grows assets. So what He increases can never decrease. One's apprehension that if 2 1/2 rupees out of one hundred are paid as Zakaat then how the necessities of children, family will be met is nothing but devilish prompting.

Q 8: Who should pay Zakaat on the jewellery a woman brought in dowry. Woman or her husband?
A. The jewellery brought by a woman in dowry, in fact, belongs to her i.e. she is owner of that. Its Zakaat is not due on her husband even though he is affluent. He will not be sinner on non-payment of Zakaat on his wife's property. So is the case with the jewellery he gave as gift to his wife with the right of ownership. If he gave her for only use then he will have to pay Zakaat thereon provided it is equal to the standard of Nisaab either itself or with the inclusion of other assets. And these assets should also be more than essential needs.

Q 9: Is Zakaat due or not on gems and jewels?
A. Zakaat is not due on gems and jewels which are not meant for business. However, the owner of such previous stones can not take Zakaat if their value reaches the standard of Nisaab.

Q10: What about bank and post-office deposits and prize bonds?
A. Zakaat is due on money wherever it is deposited even deposited with somebody as trust provided it is equal to the standard of Nisaab. Prize bonds are also like currency. Hence, Zakaat is due on them provided they are in vogue i.e. have not lost their utility value.

Q11: A person is in debt and his wife is in possession of jewellery or cash equal to Nisaab. Is Zakaat due on woman in such case?
A. How very close a couple may be in temporal affairs but in respect of Islamic injunctions they are separate entity. If a woman is in possession of jewellery or cash equal to the standard of Nisaab and is not in debt but her husband is, then Zakaat is due on her. Likewise, she will have to pay Zakaat on other assets every year if are in her possession.

Q12: How should a widow who is in possession of jewellery equal to Nisaab pay Zakaat?
A. A widow who has no source of income should pay Zakaat from the money in hand. If not then sell the jewellery and pay Zakaat therefrom. Jewellery is not one of "Haajaat-e-Asleeyah" (essential needs). She should not feel uneasy at paying Zakaat, for, non-payment of Zakaat is, in fact, a trouble. It brings about misfortune and distresses. Payment of Zakaat grows assets and Allah Almighty grants graces. This is the promise of Allah in the Holy Quran. Allah is the Truthful and His promise is true too.

Q13: Is Zakaat due on the jewellery given to minor children as gift?
A. There is no Zakaat due on the jewellery given to minor children as "Hibah" (gift, present) because the giver is no more owner of the jewellery and the recipient(s) is/are not adult.

Q14: A husband wants to pay "Maiher" (dower) money to his wife in parts.instalments thereby to enable her to pay Zakaat. Can he do so?
A. If a husband wants to give some money to his wife on the close of her Zakaat year with the condition that the said amount will be adjusted towards "Maihar" money he owes her, can do so. It is permissible to give and take in such way and both the husband and wife will earn reward thereof.

Q15: Is Zakaat due or not on gold and silver which are less than Nisaab?
A. If one is in possession of gold and silver but neither of them is equal to the standard of Nisaab, in such case he should assess the value either of gold or of silver and total with the value of the other. If it reaches the Nisaab, pay Zakaat otherwise not. However, the price of the precious metal should be assessed in such a way that it benefits the beggar,poor more.

Q16: Is Zakaat due or not on currency notes and coins of other metals than gold and silver?
A. If the coins of other metals, which are nowadays in vogue in every country, are to the value of 200 Dirhams i.e. 52 1/2 Tolas of silver then Zakaat is due on them even if they are not meant for business and in case the coins are no more in vogue, Zakaat is not due unless meant for business. Likewise, Zakaat is due on notes till such time they are in vogue because it is also a form of money and are used for business all the over the world.

Q17: Which rate is reliable to pay Zakaat of jewellery?
A. If gold is given for gold in Zakaat and silver for silver g then there is no need of obtaining market rate, for, one-fortieth of them will be paid as Zakaat but in case, one wants to give silver for gold or gold for silver or to pay price of the due quantity of gold or silver, in such case he will have to refer to rates. The rates of gold and silver will be reliable neither of the time when the jewellery was made nor of that when Zakaat is paid but instead the rates of that time will be reliable when one's Zakaat year closes i.e. full one year has elapsed from the date and month of the lunar year he became solvent. The price of the precious metals will be determined thus and 2 1/2 percent of the total value will be paid as Zakaat. This method is easy and more beneficial to the beggar, poor.

Q18: Is Zakaat due on the houses which are more than one's needs?
A. There is no Zakaat due on houses even if those may be of millions of rupees. Similarly, there is no Zakaat of the industrial machines. However, Zakaat is due on the savings of houses' rent and industrial production on the completion of Zakaat year if it reaches Nisaab itself or with the inclusion of other assets. There is also no Zakaat due on utencils,pots and other domestic items even though they may be of hundreds of thousands of rupees.

Zakaat is due on three things only i.e. (1). Gold and silver. Whether those are meant for use, adornment or business or saving, (2). Animals left to graze in grazing field and (3). Merchandise.

Q19: What injunction is there for the one who fell sick without paying Zakaat?
A. If one who owes Zakaat fell sick without paying it, should pay keeping it secret from his legitimate heirs. In case, he has no money and wants to fulfill the religious obligation then he should borrow money for the purpose provided that he could repay it i.e. he is sure of his recovery from the sickness otherwise not, for, "Haqqul 'Abd) (right of humanbeing) is severer than that of "Haqqul Laah" (right of Allah).

Q20: What injunction is there if assets, cattle are destroyed, killed on completion of Zakaat year?
A. If all assets,cattle are destroyed,killed after completion of one year, Zakaat will stand remitted and in case some are destroyed,killed then Zakaat will stand remitted of the destroyed,killed ones and will be due of the remaining ones even if those are not equal to the standard of Nisaab. If one disposed of his assets,cattle himself, for example, he used them up or threw away or gave to a rich person as "Hibah" (gift, present) in such case Zakaat will not be remitted even a coin thereof but will remain due although he is poor now.

Q21: Is Zakaat due or not on the money given on loan?
A. Zakaat is also due (yearly basis) on the money lent to others. But it will be paid of all years when the money is received back equal to Nisaab or one-fifth of the Nisaab. The easy way of paying Zakaat is that the fortieth part of what money is received back be paid of each year separately.

Q22: Can any other thing be given as Zakaat for money or not?
A. If food, cloths, cereals etc. are given to a beggar, needy for money as Zakaat and he is also made owner thereof Zakaat will deem to have been paid equal to the market price of the said items. No freight, local and toll taxes, if paid, or fuel and labour charges, if food got cooked, will be deducted from Zakaat payment but instead the market price of the cooked items will be countable.

Q23: Is it lawful or not to clear somebody's debt by Zakaat money?
A. If a solvent person pays Zakaat to somebody in debt with the pure intention of Zakaat, it will stand paid irrespective of where the recipient spends it. And in case, he clears somebody's debt from Zakaat money without his consent, permission Zakaat will not be deemed to have been paid.

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ZAKAAT ON MERCHANDISE

Q 1: When does Zakaat become due on merchandise?
A. Zakaat is also due on merchandise at the rate of one-fortieth if it reaches Nisaab. In case, merchandise does not reach the standard of Nisaab and one is in possession of gold and silver too then those should be included in the merchandise to know as to whether all these items reach Nisaab or not. If so, Zakaat is due otherwise not.

Q 2: Which time's price of merchandise is reliable for Zakaat?
A. That price of merchandise will be reliable for Zakaat which is prevalent at the close of one's Zakaat year provided that its price was not less than 200 "Dirhams" (small silver coins) at the beginning of Zakaat year. If one is in possession of different kinds of commodities then the total price of all commodities should be equal to the value of 52 1/2 Tolas of silver or 7 1/2 Tolas of gold and in case he is also in possession of gold and silver then these precious metals should also be included in the merchandise to calculate Zakaat on the total accummulation.

Q 3: How will Zakaat be calculated if rates decrease or increase at the close of Zakaat year?
A. If cereals or merchandise are of 200 Dirhams at the close of Zakaat year but later the rates increase or decrease and one wants to give Zakaat from the cereals or merchandise then he should give fortieth of it and in case he wants to give any other thing of the value of Zakaat for these commodities then value of the thing will be determined by the rates of the cereals or merchandise which were prevalent at the close of Zakaat year.

As for wet and dry commodities, the price of the commodity which was wet at the close of the year but now is dry, will be taken of the close of the year and price of the commodity which was then dry but now has become wet will be taken of today.

Q 4: Is Zakaat due or not on baggings and bridles in the trade of horses?
A. If a trader of horses bought baggings, bridles and ropes for the safety of his horses, Zakaat is not due on these things but if he bought with the intention of selling them with horses then Zakaat is due.

Q 5: When should one pay Zakaat if he sold merchandise on credit?
A. If one bought some commodities for trade and sold on credit or bought a house or farming land for trade and let them for accommodation and cultivation, Zakaat will (continue to) be due on the rent on yearly basis but will be paid when and on what money is received, (that should be at least one-fifth of the Nisaab) from the creditor or tenants as the case may be.

Q 6: When should one pay Zakaat on family cereals if sold on credit?
A. If one sold his family cereals or horse of riding or any other thing of essential needs which was not meant for trade, on credit, Zakaat will become due when 200 Dirhams are received from the debtor.

Q 7: Will one have to pay Zakaat or not on merchandise next year on which he has already paid this year?
A. Zakaat on merchandise will be due every year (to pay afresh each year) so long as it is equal to the standard of Nisaab either itself or with the inclusion of other assets and it should also be free from essential needs. Zakaat will be due on whole of merchandise not on profit only.

Q 8: If one made an ordinary thing very precious by his craftsmanship and sold. How should he pay Zakaat thereof?
A. No doubt, it is permissible for one to sell his handmade thing or merchandise at whatever price is bargained with the customer sans any cheating. But if some other thing is given as Zakaat in lieu of the due thing then the price of the thing (not thing itself) will be countable for Zakaat. As for price, only that price will be reliable of the thing which is prevalent in market not the purchase price.

Q 9: Is Zakaat due or not on wares and machinary given on rent?
A. There is no Zakaat due on wares and machinary given on rent like cauldrons, tents, canopies, bicycles, motorcycles, cars etc. but if their rent reaches Nisaab then Zakaat will be due on the rent money after completion of full one year provided that other conditions are also there like that of the injunction regarding the rent of houses and shops.

Q10: Is Zakaat due or not on the bottles of perfumer?
A. Zakaat is due on the bottles a perfumer bought to sell perfume therein as they fall within the category of merchandise.

Q11: Will one have to pay Zakaat or not on the merchandise he bought on credit?
A. If a solvent person who is in possession of 200 Dirhams buys any commodity like 40 kg. of wheat for trade on credit, Zakaat will be due but in case he does not get for trade, Zakaat will not be due, for, he will have to pay the price of the wheat from the said 200 Dirhams and thus the Nisaab will no longer exist.

Volume - VII / CHAPTER - 1 / LESSON NO: 10

ZAKAAT OF CROPS

Q 1: What is "Ushr"?
A. To use "Ushri" land for agriculture thereby getting benefit therefrom will make Zakaat compulsory on the produce. This Zakaat on agricultural produce is called "Ushr" (tithe) i.e. one-tenth of the produce is due in most of cases and in some cases half of it (one-twentieth) is charged.

Q 2: What is Ushri land?
A. There are many conditions, circumstances which make land Ushri. For example, Muslims conquered a country and distributed lands among Muslim soldiers or the subjects of that country surrendered and embraced Islam at their own without any resistance or battle or the said land is irrigated by Ushri water. Most of lands of the Muslims in Indo-Pak fall within the category of Ushr i.e. either full Ushr is due on them or half Ushr.

Q 3: Where do Ushr and half Ushr become due?
A. If a family land is irrigated by canal or channel water, Ushr i.e. one-tenth of the produce is due thereon and if irrigated by shoal or bucket then half Ushr (one-twentieth) is due. Similarly, half Ushr is also due on land, field irrigated by the water bought from somebody who is owner of it.

Q 4: Is Ushr due on cereals, dry fruits and vegetables?
A. Ushr is due on every kind of cereals like wheat, barley, millet, paddy etc. dry fruits like walnut, almond etc. and vegetables like melon, water-melon, cucumber, brinjal irrespective of less or more cultivation.

Q 5: Will expenses of cultivation be deducted from produce or not?
A. Ushr or half Ushr, as the case may be, will be due on total produce of agricultural commodities on which Ushr or half Ushr is due without deducting the expenses of cultivation like peasants' labour, ploughing charges and price of seeds etc.

Q 6: Which is Ushri water?
A. Rainy, river, spring and well's water is Ushri water. Ushr will be due on the produce cultivated by such water.

Q 7: Will Ushr be charged from Muslims only or from non-Muslims also?
A. Ushr will be charged from Muslims only. But in case a Muslim buys "Kharaaji" land from a "Zimmi" (a loyal non-Muslim citizen of Islamic state) the land will remain "Kharaaji". Ushr of this land will not be charged from the Muslim buyer but instead Kharaaj will be charged.

Q 8: Which land is called Kharaaji land?
A. There are many conditions, circumstances which render a land Kharaaji. For instance, a Muslim army conquered an enemy state and later returned the land to them just to oblige them or gave it to other non-Muslims or the subjects of that state surrendered negotiating a peace agreement with the Muslim army but did not embrace Islam or a "Zimmi" bought Ushri land from a Muslim or a Muslim bought Kharaaji land or a land is irrigated by Kharaaji water. In all such cases the land is called Kharaaji land.

Q 9: Which is Kharaaji water?
A. The water of the canal dug by non-Muslims before the arrival of Muslims is Kharaaji water or un-believers dug a well but now it is under the control of Muslims or was dug in Kharaaji land, is also Kharaaji. The produce of the land irrigated by such water will be subjected to a certain amount of Kharaaj (not Ushr). It may be half, one-third, one-fourth of the produce or any other quantity thereof may be made compulsory.

Q10: Is Ushr due on minor and insane person?
A. Sanity and maturity are no condition for Ushr's being due. Ushr will be charged on whatever commodity the land of a minor and insane person produces.

Q11: Does Ushr become due on completion of full one year like that of Zakaat or not?
A. Completion of full one year is no condition for Ushr's being due. If cultivation is done on the land more than once in a year Ushr will be due on each cultivation.

Q12: Is Nisaab must for Ushr or not?
A. Nisaab is no condition for Ushr's being due. If agricultural produce, irrespective of perishable or imperishable, is even one kg. Ushr will become due on it. There is also no condition that the cultivator should be owner of the land. If it is an unclaimed land even then Ushr is due on its produce if cultivated.

Q13: Who should pay Ushr if one dies before paying it?
A. Ushr is due on agricultural produce (not on person). If one dies before paying Ushr and his crop is still there, Ushr will be charged on the produce.

Q14: Will Ushr and Kharaaj be paid or not if crop is destroyed anyway?
A. If crop, produce is destroyed completely by flood, torrential rain, fire, hot wind or eaten up by locusts, Ushr and Kharaaj will stand annulled but if some remains untouched, Ushr will be charged on the intact produce.

And in case, the crop, produce is eaten away by animals, Ushr will not be annulled but will remain due. Similarly, if it is destroyed before harvest, Ushr will not be charged otherwise will be due.

Q15: Who should pay Ushr if crop is sold?
A. If crop is sold before it is ready for harvest then the buyer should pay Ushr and if it is ripe at the time of sale then the seller should pay Ushr. In case, both the land and crop are sold or only land is sold and there is also enough time to cultivate the land once more before the completion of one year then Ushr is due on the buyer otherwise on the seller.

Q16: What are the uses of Ushr's and Kharaaj's income?
A. The uses of Ushr and half-Ushr are the same as that of Zakaat which are to follow this lesson. As for Kharaaj, its income is used for the greater good of Muslim community at large. For example, construction of mosques, and other related expenses like stipend of Imaam and Mu'azzin, salaries of teachers of religious seminaries, scholarship to students seeking Islamic education,knowledge and religious scholars (of Ahle Sunnat) who are serving Islaam by doing research work, imparting Islamic knowledge, issuing religious edicts,decrees etc. It can also be used for building bridges, inns etc.

Volume - VII / CHAPTER - 1 / LESSON NO: 11

USES OF ZAKAAT

Q1: What is meant by the uses of Zakaat?
A. The uses of Zakaat means to give to or spend on those destitute and needy people who deserve Zakaat.

Q 2: How many uses of Zakaat are there?
A. There are seven uses of Zakaat i.e. (1)."Faqeer", (2). "Miskeen", (3). "Aaamil", (4). "Riqaab", (5). "Ghaarim", (6). "Fee-Sabee Lillaah" and (7). "Ibnus Sabeel".

Q 3: Who is "Faqeer" under Shari'ah?
A. "Faqeer" is that person who has some assets but are less than the Nisaab or has assets which reach the standard of Nisaab but are of "Haajat-e-Asleeyah" (essential needs) like a house, cloths etc. Likewise, if he is in debt and after deduction (payment) of the debt from his assets he is no more solvent then he is, in such condition, a "Faqeer" (poor,indigent) even though he has several Nisaabs at a time.

Q 4: Can Zakaat be given to an "Aalim" or not?
A. Giving Zakaat to an "Aalim" (religious scholar) is better than giving to an illiterate person provided he is insolvent. In doing so all care should be taken to ensure that his self-respect is not hurt. Expression even imagination of any sort of disdain or disrespect to 'Aalim will bring about ruin. It should be given to him with respect as "Nazar" (gift, present).

Q 5: Who is "Miskeen"?
A. "Miskeen" (destitute) is that person who has nothing even to eat and clothe himself and is compelled to beg alms.

Q 6: Is it lawful or not for a Miskeen and Faqeer to beg alms?
A. It is lawful for Miskeen to beg alms but unlawful for Faqeer because it is forbidden and unlawful for one who has food and cloth to feed and clothe oneself, to beg alms without any necessity and compulsion.

Q 7: Will giving Zakaat to beggars relieve one of the obligations?
A. There are three kinds of professional beggars i.e. (1). those beggars who are affluent like "Jogi" and "Sadhu" (magician, Hindu ascetic). Giving Zakaat to such people will not relieve one of the obligation and it will remain due. (2). Those beggars who are real "Faqeer" i.e. are insolvent but are healthy and have become habitual of begging instead of earning livelihood. It is forbidden to give them alms as it is tantamount to help flourish the scourge of begging. If they are not given alms, they will be compelled to do some work for their living. However, giving Zakaat to them will relieve one of the obligation as they are after all beggar provided that there is no other Shar'ee restriction and (3). Those ones who are, in fact, poor and indigent and it is also beyond there reach to earn livelihood. It is lawful for such people to beg alms to meet their essential needs. Giving Zakaat to them is one of the best uses of Zakaat and is also highly rewarding act. Rebuking such people is "Haraam" (unlawful).

Q 8: What does "Aamil" mean?
A. "Aamil" is that person who is deputed by the ruler, government to collect Zakaat and Ushr. He should be paid commensurate with his work so that his and his assistants' needs are adequately met. However, this payment should not exceed half of what he collected as Zakaat and Ushr. Being Faqeer is no condition for Aamil.

Q 9: What is meant by "Riqaab"?
A. "Riqaab" means to get a slave freedom by payment. It is Islaam only which helped slaves first of all and worked out ways and means to get them liberty from slavery. Use of Zakaat for their freedom is one of those ways and means. But now slavery is nonexistent that's why there is no need to use Zakaat fund for "Riqaab".

Q10: What does "Ghaarim" mean?
A. "Ghaarim" means the one who is in debt i.e. he is so much in debt that if he clears it his assets will remain no more equal to Nisaab even though his own money is stuck up with the borrowers and he is unable to recover that from them. However, he must not be "Haashmi". This is one of the great favours of Islaam to its adherents,followers that it devised a way to help out the debtors from Zakaat fund. As against this, the banking system which is said to have been established to help debtors defray their debt has done no good to the poor but instead their properties have been confiscated by the banks thereby promoting poverty and destitution.

Q11: What is meant by spending "Fee-Sabee-Lillaah"?
A. "Fee-Sabee-Lillaah" means to spend in the way of Allah. For example, one wishes to take part in "Jehad" (holy crusade) but he has no money and animal to ride on. Such person can be paid from Zakaat fund to serve in the way of Allah even though he is able to earn his living or one wants to perform "Hajj" (pilgrimage to holy Ka'bah) but he has no wherewithal. He can be paid Zakaat for the purpose. However, it is impermissible to beg others for Hajj or a student who is seeking religious knowledge and has devoted himself to it can be paid Zakaat to carry on his religious education even though he is able to earn livelihood. Likewise, spending Zakaat on every good work is "Fee-Sabee-Lillaah". But the condition of "Tamleek-e-Faqeer" must be fulfilled in every case.

Q12: What does "Ibnus Sabeel" mean?
A. "Ibnus Sabeel" means a traveller. This traveller is that one who has become penniless in a foreign land where he has no relative or friend to help him out. Shari'ah has allowed such traveller to seek aid from Zakaat fund even though he has enough wealth at his home. But he should get from Zakaat fund just to meet his needs not more than needed. It is better for him to borrow money if possible or sell any of his belongings like watch to meet his needs thereby to save himself from the disgrace of begging others.

Q13: Can such traveller use Zakaat money on reaching home or not?
A. The traveller who in need got Zakaat for his essential requirements if found his assets like he reached his home can use whatever amount of Zakaat money is still with him.

Q14: Are there also other uses of Zakaat than these seven ones?
A. Yes, the Holy Quran tells of another use of Zakaat than these seven ones: "Walmu-allafati Quloo-buhum" that is those ones who are consoled and comforted by Islaam by meeting their temporal needs even though they be non-Muslims thereby to make them aware of how Islaam teaches to treat one another with love and altruism. But during the caliphate of Saiey-yidinaa

Siddique Akbar (may Allah be pleased with him) this eighth kind of people was finished with the consensus of all companions of the Holy Prophet then alive, for, by then Islaam had become dominant and its thruthfulness was dawned on all. So the use of Zakaat in this way was no more needed.

Q15: Should Zakaat be given to all the seven kinds of people or any of them?
A. It is optional for one to give Zakaat to all the seven kinds of people or to some people of one kind or to any of these kinds. However, it is better to give Zakaat money to only one person if it is not equal to Nisaab.

Q16: Is it permissible or not to give one Zakaat money equal to Nisaab?
A. It is "Makrooh" (undesirable) to give one so much Zakaat money that reaches the standard of Nisaab. Zakaat will be deemed to have been paid if given. However, it can be given to that "Faqeer" who is in debt i.e. if his debt is cleared by the said money the remaining balance does not reach the standard of Nisaab or to the one who maintains a family comprising minor children and the share of each child, if money distributed among them, remains less than the Nisaab.

Q17: Who are those to whom Zakaat can not be given?
A. Zakaat can not be given to (1). One's origin i.e. parents, maternal and paternal grand-parents etc. (2). Posterity i.e. son(s) and daughter(s) and grandson(s)) and grand-daughter(s) etc. (3). Wife can not give to her husband and (4). husband to his wife (5). the one who is solvent and his Nisaab is free from essential needs, (6). to children of a wealthy man, (7). "Bani Haashim" (posterity of the Holy Prophet), even Bani Haashims can not give Zakaat to one another and (8). to "Zimmi" unbeliever.

USES OF ZAKAAT

Q18: Is it lawful to give Zakaat to one's poor parents through "Heelah"?
A. It is "Makrooh" (odious) to give Zakaat to one's poor parents through "Heelah" i.e. to give Zakaat money to a "Faqeer" who may, taking possession thereof, give it to one's parents. Likewise, to give Zakaat to one's children, posterity through "Heelah" is also Makrooh.

Q19: Can a husband give Zakaat to his divorced wife or not?
A. A husband who has divorced his wife can not give Zakaat to her so long as she is in "Iddat" (three months probationary period for a divorced woman) but after completion of "Iddat" he can give to.

Q20: Can Zakaat be given to the mature children and wife of a rich man or not?
A. Zakaat can be given to the mature children and wife of a rich man and likewise to his father provided that they are Faqeer i.e. are not solvent if are solvent then Zakaat will not be deemed to have been paid.

Q21: Can Zakaat be given to a child of solvent one?
A. Zakaat can be given to a child whose father has died and his mother, who is solvent, is his sole supporter.

Q22: What is meant by "Bani Haashim" to whom Zakaat can not be given?
A. "Bani Haashim" means the posterity of Hadrat AH, Ja'far, Aqeel and Hadrat 'Abbaas and Haaris bin Abdul Muttalib (may Allah be pleased with them all) and the posterity of other ones who opposed the Holy Prophet except these revered personages, like Abu Lahab, an unbeliever, who was also a son of Hadrat Abdul Muttalib will not be taken as descendent of Bani Haashmi.

Q23: Can Zakaat be given to the one whose mother is Haashmi but father is non-Haashmi?
A. The one whose mother is Haashmi, nay, Saiey-yidaani i.e. hailing from the descendants of Hadrat Fatimah (may Allah be pleased with her) and his father is non-Haashmi, is not Haashmi as lineage of one develops from father under Shari'ah. Zakaat can be given to such person if there is no other Shar'ee restriction. It is pertinent to mention here that those who claim to be Haashmi, Saieyyid because of their mother's being Haashmi, Saieyyidaani deserve, according to a Hadees, curse. May Allah Almighty protect us - Aameen.

Q24: Can any other "Sadaqah" be given or not to the ones to whom Zakaat can not be given?
A. "Sadaqah Waajibah" like "Nazar" (oblation, offering), "Kaffaarah"(atonement) and "Sadaqatul Fitr" (charity prescribed for Eidul Fitr) can not be given to the ones to whom giving Zakaat is unlawful. Sadaqatul Fitr should not be given to Hindu beggars at all who throng to cities and roam about in streets on the occasion of Eidul Fitr. If given unknowingly, be paid again to the deserving one.

Q25: Can Zakaat be given or not to the one whose beliefs are erroneous?
A. It is impermissible and unlawful to give Zakaat to the one who claims to be a Muslim but is cut off from "Ahle Sunnat wal Jama'at" i.e. Hanafi, Shaafa'i, Hanmbli and Maalki creeds and has adopted a separate way to follow the religion. He is "Bad-Mazhab" and "Bad Aqeedah" (the one who has erroneous beliefs).

In the present age, there is a sect - "Wahaabi" which claims to be Sunni Hanafi but in fact the followers of this sect are insolent to Allah and His Prophet Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him). They try to denigrate the greatness of the Holy Prophet. Giving Zakaat to such people is absolutely forbidden and unlawful. If given, the obligation will remain unfulfilled and it will have to be given again to the deserving one.

Q26: Can a woman possessing costly dowry take Zakaat or not?
A. The dowry a woman receives from her parents is her property. It consists of two types of things i.e. necessary commodities like family goods, cloths, vessels, utencils etc. How costly these items may be, woman will not be deemed to be solvent because of these necessaries. And non-essential things like jewellery, ornaments, valuable commodities, costly cloths etc. If the value of all such items reaches Nisaab then woman is solvent and hence she can not take Zakaat.

Q27: Is it must for the recipient of Zakaat to be a Faqeer?
A. Being Faqeer is must for all those kinds of people about whom it has been explained that Zakaat can be given to them i.e. recipient of Zakaat should not be solvent except for "Aamil" (being Faqeer is no condition for him) and "Ibnus Sabeel" who falls within the category of Faqeer even though he may be rich at home.

Zakaat can not be given to one who does not fall within the category of Faqeer.

Q28: Can Zakaat be given to one's servant and any other of the ilk or not?
A. Giving Zakaat to one's servant or family servant or to the one who brings good news or to the one who sends gift, is permissible, lawful. But if it is given as return or compensation to them then Zakaat would not be deemed to have been paid. It would however be deemed to have been paid if given to servant or maid as "Eidi" (Eid's gift).

Q29: Will Zakaat be deemed to have been paid or not if given to the one who looks like beggar?
A. If one gave Zakaat to a person who keeps company with beggars, on his beseech or gave to a person who does not look like beggars but supplicated him for aid, considering the supplicant poor, Zakaat would be deemed to have been paid.

Q30: Will Zakaat be deemed to have been paid or not if given to a stranger without any consideration?
A. If one gave Zakaat to a stranger without considering as to whether he deserved it or not and later it came to know that he was not deserving, Zakaat would not be deemed to" have been paid. If came to know that he was deserving then it would be deemed to have been paid.

Q31: Will Zakaat be deemed to have been paid or not if the giver was in doubt whether the recipient is deserving or not but even then he gave him?
A. If the giver of Zakaat was in doubt while giving Zakaat but even then he paid to the doubtful person without any consideration or he considered but remained uncertain or he had an idea that the recipient was not deserving but even then he gave Zakaat to him, then it would not be deemed to have been paid. But if he came to know later-on that he was deserving one then Zakaat would be deemed to have been paid.

Q32: What is the excellent way of paying Zakaat?
A. The excellent way of paying Zakaat and Sadaqah is that one should first of all give to his brother(s) and sister(s) and then (in descending order) to their son(s) and daughter(s) i.e.

nephew(s) and niece(s), uncle(s) and aunt(s), their son(s) and daughter(s), relatives, neighbours and inhabitants of one's village, town or city.

A Hadees reports the Holy Prophet saying: "O' the community of (Saieyyidinaa) Muhammad! by Him Who sent me with the truth, Allah Almighty does not accept Sadaqah of that person whose relatives deserve his aid but he gives it to un-related people. By Him in Whose hand my soul is, Allah Almighty will not show kindness to him on the Doomsday." Giving Zakaat and Sadaqah to relatives earns one double reward.

Q33: Can Zakaat be given or not to an emergency subscription?
A. It is impermissible and unlawful to give Zakaat money to any emergency subscription,fund. The obligation of Zakaat is not fulfilled by this act i.e. if given it would be deemed to have not been paid because those who collect money for such subscription,fund mix Zakaat money with non-Zakaat ones and even collect from non-Muslims. Such mingled collection of money is neither Zakaat nor fit for Zakaat uses. However, if one gives Zakaat money to a reliable Faqeer who taking its possession gives to the subscription, fund at his own behalf then it can be used for any good work. In doing so both the giver of Zakaat and recipient (Faqeer) will get reward.

Q34: How is that for sending Zakaat money to other city?
A. It is "Makrooh" (undesirable) to send Zakaat money to other city (than one's own city) except for one's relatives who live there or the people of that city are in dire need or more pious people live there or sending there is in the greater interest of the Muslim community or for a student seeking religious knowledge there or one sent Zakaat money to the other city before the completion of his Zakaat year. In all such cases Zakaat can be sent to other city without any undesirability.

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"SADAQATUL FITR"

Q 1: What is meant by "Sadqatul Fitr"?
A. "Sadqatul Fitr" is, in fact, Sadaqah (charity) of the fasts of the holy month of Ramadaan. It aims at cleansing one's fasts of any expected absurd and indecent action and works, helping the poor and indigent people on the occasion of religious festival - Eid and expressing one's gratitude to Allah Almighty for the bounties and favours he gained through the fasts.

Q 2: Upon whom is Sadqatul Fitr binding?
A. It is binding (Waajib) upon every free Muslim who is solvent and his Nisaab is also free from essential needs to pay Sadqatul Fitr. Being sane and mature and for assets to be "Naamee"(productive assets) is no condition. If a minor and an insane are solvent then Sadqatul Fitr is binding on them and their guardian should pay it from their asset.

Q 3: When should Sadqatul Fitr be paid?
A. Sadaqatul Fitr should be paid before Eid prayer which is "Masnoon" (accepted way). If not paid, pay it any time in whole life. This "Waajib" (essential act) is not annulled on non-payment and likewise its delayed payment is also not "Qada" (accomplishment of Waajib after due time). Whenever Sadaqatul Fitr is paid in life it is deemed to be "Adaa" (accomplishment of Waajib on time).

Q 4: When does Sadqatul Fitr become due?
A. Sadqatul Fitr becomes due (Waajib) soon after dawn on Eid day. So if one died or became insolvent before it was dawn, there would be no Sadqatul Fitr for such person and in case one died or became insolvent after dawn then Sadqatul Fitr would be due.

Q 5: Will Sadqatul Fitr be due or not if assets, cattle are anyway destroyed, killed?
A. It is no condition that assets should remain intact and cattle alive for paying Sadqatul Fitr. It will remain due even if assets,cattle are destroyed,killed unlike Zakaat and Ushr which stand annulled in such cases.

Q 6: Who should pay Sadqatul Fitr for a minor child?
A. If the father of minor child is solvent then he should pay his own and his child's Sadqatul Fitr and in case the child is himself solvent then it should be paid from his asset.

Q 7: Who should pay Sadqatul Fitr for an orphan child?
A. Paternal grand-father of an orphan grand-son or grand-daughter should pay Sadqatul Fitr for him/her. However, it is not binding (Waajib) on a mother to pay Sadqatul Fitr for her children.

Q 8: Is it essential or not for the one to pay Sadqatul Fitr who did not observe fasts?
A. Observance of fasts is no condition for paying Sadqatul Fitr. If one could not observe fasts owing to old age or journey or God-forbid! without any valid reason even then Sadqatul Fitr is Waajib.

Q 9: Who should pay Sadqatul Fitr of an insane?
A. Father of the insane child should pay Sadqatul Fitr for him even though he is mature and if the insane is solvent then it should be paid from his assets.

Q10: Who should pay Sadqatul Fitr of a married immature girl?
A. If an immature girl who is able to serve, enjoy the company of her husband, has been married and sent to her husband's home, her Sadqatul Fitr is neither binding on her husband nor on her father and in case she is not able to serve her husband or has not been sent to her husband's home then her Sadqatul Fitr is binding (Waajib) on her father as usual provided that she is not solvent. If solvent then it should be paid from her assets.

Q11: Is Sadqatul Fitr of one's wife and sane and mature children binding on him or not?
A. Sadqatul Fitr of one's wife and sane and mature children is not binding on him even though they depend on him or are disabled.

Q12: Will Sadqatul Fitr of one's family be deemed to have been paid or not if paid by him?
A. If one paid Sadqatul Fitr of his wife and mature children without their permission, it would stand paid provided that they depend on him otherwise Sadqatul Fitr of his children will not be deemed to have been paid but his wife's would stand paid. And if a wife pays Sadqatul Fitr for her husband without his permission then it would not be deemed to have been paid.

Q13: Is Sadqatul Fitr of one's parents binding on him or not?
A. It is not the responsibility of one to pay Sadqatul Fitr of his parents, paternal grand-parents and other relatives. If paid without their permission it would not be deemed to have been paid.

Q14: What is the quantity of Sadqatul Fitr?
A. The quantity of Sadqatul Fitr is half "Sa'a" of wheat or its flour or parched barley meal or one Sa'a of dates or large raisins or barley or its flour or parched barley meal.

Q15: What is the weight of a Sa'a?
A. The research and care to this effect which benefit the poor,indigent much suggest that a Sa'a of barley should be taken and then wheat be weighed according to it. The wheat so weighed will be equal to the weight of 351 rupee coins. Thus half Sa'a is of 175.8 rupee coins. A Sa'a is of about 4 1/2 "Sair" and half Sa'a of 2 1/4 Sair. According to decimal system the quantity of Sadqatul Fitr is 2.41 kg. Giving more in the way of Allah is greatly rewarding for oneself.

Q16: Should Sadqatul Fitr be paid in accordance with weight or price?
A. If Sadqatul Fitr is paid by wheat, barley, dates and large raisins then their weight would be countable not price. For example, one gave half a Sa'a of barley of fine quality in Sadqatul Fitr which carried the price of one Sa'a of coarse quality of barley or a quarter of a Sa'a of fine quality wheat which carried the price of half a Sa'a of low quality wheat. It is not permissible. Only the weight of grain not price would be countable towards Sadqatul Fitr. Thus the Sadqatul Fitr would be deemed to have been paid to the extent of what quantity of cereals has been given and the remaining quantity thereof will have to be given.

Q17: Is it permissible or not to give wheat and barley fifty-fifty in Sadqatul Fitr or only the prescribed weight of each of them is to be given?
A. It is also permissible to give half a Sa'a of barley and a quarter of a Sa'a of wheat or half a Sa'a of barley and half a Sa'a of dates.

Q18: If wheat and barley are mixed then the weight of which one is to be counted?
A. That one will be countable which ever is more in quantity. For example, if wheat is more in the mix then give half a Sa'a in Sadqatul Fitr otherwise one Sa'a.

Q19: Can price of the prescribed weight of commodity be given in Sadqatul Fitr or not?
A. It is also permissible to give price of the prescribed weight of wheat, barley etc. in Sadqatul Fitr. But in case, one gave price of low quality wheat and barley, then he should calculate price of the fine quality and give the remaining amount thereof.

Q20: Is it permissible or not to give other cereals like rice, corn, millet etc. in Sadqatul Fitr?
A. If one wants to give other cereals like rice, corn, millet etc. or any other thing in Sadqatul Fitr than the four ones (wheat, barley, dates and large raisins) then price of the commodity will be countable irrespective of weight i.e. the intended commodity should be given, how much or less it may weigh, equal to the price of half a Sa'a of wheat or one Sa'a of barley.

Q21: Is "Tamleek-e-Faqeer" a precondition for Sadqatul Fitr or not?
A. Tamleek-e-Faqeer (to make a poor,indigent full owner of asset,commodity) is also a precondition for Sadqatul Fitr and after taking possession of asset,commodity the poor,indigent may spend,use it of his own accord like that of Zakaat.

Q22: Is it permissible or not to give Sadqatul Fitr in advance?
A. It is permissible to give Sadqatul Fitr before Ramadaan or in advance even of year(s) like that of Zakaat provided that the person on behalf of whom it is given is alive.

Q23: Can Sadqatul Fitr of one person be distributed among some destitutes or not?
A. It is better to give Sadqatul Fitr of one person to only one destitute. However, it is also permissible to distribute it among some destitutes.

Q24: Is it permissible or not to give Sadqatul Fitr of some persons to only one destitute?
A. It is also permissible to give Sadqatul Fitr of some persons to only one destitute even if those are joint.

Q25: What are the uses of Sadqatul Fitr?
A. The uses of Sadqatul Fitr are the same as that of Zakaat meaning the deserving one of Zakaat is also entitled to Sadqatul Fitr and the one who is not deserving of Zakaat is also not entitled to Sadqatul Fitr except "Aamil" who is entitled to Zakaat but not entitled to Sadqatul Fitr.

Q26: Is it lawful or not for a solvent person to take Sadqatul Fitr?
A. It is unlawful for a solvent person to take "Sadqa-e-Waajibah" such as Sadqatul Fitr like that of Zakaat even though he is an Imaam of a mosque. If given, neither Zakaat nor Sadqatul Fitr would be deemed to have been paid.

Q27: Can Sadqatul Fitr be given to a student seeking after religious knowledge or not?
A. Yes, indeed. It is more rewarding to give Sadqatul Fin-to a student seeking after religious education, knowledge than giving to others. Giving charity earns the giver ten-fold reward but helping a student get religious education by charity will earn the giver at least seven hundred times more reward particularly when there is an apprehension that he might give up religious education for want of money or may (God forbid) fall into the hands of disbelievers or of those who have incorrect beliefs about Islaam.

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"SAUM" (FASTING)

Q. 1: What is "Rozah" (Saum)?
A. "Rozah" which is called "Saum" in Arabic, means to restrain and keep silence. The Holy Qur-aan defines "Saum" as "patience" too which means "self-control, perseverance and determination". Thus Rozah (Saum) stands, according to Islaam, for guarding oneself against selfishness, sensual and carnal desires and protecting one's instinctive restraint and perseverance. Food, drink and sexual relation between man and woman play very important role in human life that usually destroy human values and merits if not checked. Regulating and keeping oneself away from such human needs for a certain period is Rozah (Saum). But according to Shar'ee terminology "Saum" means conscious abstinence (of a Muslim) from food, drink and sexual intercourse from dawn to dusk with the sole intention of worship. It is conditional for woman to be free from "Haiz-o-Nifaas" (menstruation and discharge of blood of the child-birth) for the observance of fast.

Q.2: What is the importance of fast in Islaam?
A. The importance of "Saum" (fast) can be gauged from the fact that:
1. It is the fourth of five pillars of Islaam.
2. Fasts help maintain health and develop the body well.
3. Fasts cleanse and purify the heart, mind and soul.
4. Fasts acquaint the rich with the plight of the poor.
5. Fasts help promote equality among community members by bringing the well-to-do and poor at par.
6. Fasts firm up spiritual strength and weaken carnal forces.
7. Fasts help one become used to difficulties and hardships.
8. Fasts provide one with forbearance, patience and endurance against hunger and thirst.
9. Fasts provide mental and spiritual concentration and peace.
10. Fasts serve as sentinel against evils and sins.
11. Fasts inspire Islamic spirit and zeal to do virtuous deeds.
12. Observance of fast is a secret and quiet worship which is free from show and hypocrisy.
13. Fast is an effective source of warding off calamities and disasters.
There are many other benefits and advantages of fasts as defined by Quraan-o-Hadees.

Q.3: What objective of fast has been expounded by the Holy Qur-aan?
A. The Holy Qur-aan has expounded the aims and objectives of the fast in three brief sentences:
1. That the believers should praise His (Allah's) "Kibriyaai" (Magnificence, Grandeur) and "Azmat" (Greatness).
2. Be thankful to Him (Allah) on receiving Divine guidance that He lifted up the mankind to the height of "Rif at-o-'Izzat" (eminence and honour) from the depth of ignominy and disgrace.
3. That the believers may eschew evil deeds and "Taqvaa" (fear of Allah, piety) may develop in them.

"Taqvaa" is a particular state of the heart which, when attained to, prevents one from evil deeds and sins and he becomes a voracious doer of virtues. This is the very object of fast that such an excellence should develop in a humanbeing. In other words, it may be said that the fast

inculcates "fear of Allah" in humanbeing whereby he controls his "Nafs" (self) and thus the deference and greatness of the command of Allah gets embedded in his heart defeating all other temptations. Once the command of Allah got into the heart of a believer he would definitely give up his unlawful, illegitimate and evil habits and would never dare commit sins. This moral glory is called "Taqvaa".

Q.4: Please explain the excellences of fast as defined by Ahaadees?
A. Ahaadees are replete with the excellences of fasts. The Holy Prophet Saiey-yidinaa Muhammad (may Allah's choicest blessings & peace be upon him) said:
1. When the holy month of Ramadaan comes, the gates of heavens,mercy are opened up and of hell shut down. And Satans are chained up.
2. The Paradise is adorned and bedecked round the year for Ramadaan and when the first day of Ramadaan comes, there blows a wind originating from the leaves of the heaven trees, beneath the heavens over the houries who say: "O'Allah! provide us our husbands from among Your servants so that we are pleased with them and they are pleased with us".
3. There are eight gates of Paradise and one of those is called "Raiyaan". The believers who observe fasts will enter into paradise from this gate.
4. There are two pleasures for the believer who observes fasts. First when he breaks his fast and second when he will meet his "Rabb" (Creator, Sovereign Lord). The smell of the mouth of fasting man is purer with Allah than the fragrance of musk.
5. The first "Ashrah" (ten days) of Ramadaan is "mercy", the second one is "absolution, forgiveness" and the last (third) Ashrah is "freedom from hell".
6. Fast is (kept) for Allah and He alone knows how great a reward of fast is.
7. There is Zakaat of every thing and Zakaat of the body is fasting and fast is half of patience.
8. "Du'aa" (supplication) of fasting man is not rejected at the time of "Iftaar" (fast breaking).
9. If people had known the reality of Ramadaan, my (Prophet's) Ummat would wish that the whole year may be Ramadaan.
10. My Ummat has been graced with such five things that were not given to any other Prophet i.e. (1).That on the first night of Ramadaan Allah Almighty casts a merciful eye on them and whom Allah looks with mercy will never consign him to hell, (2) that the smell of the mouth of fasting man is more pleasant to Allah in the evening than the fragrance of musk, (3) that the angels pray for the forgiveness of fasting man every day and night, (4) that Allah Almighty commands the paradise to get itself adorned for the fasting people so that they may rest in it after having suffered difficulties and hardships in the world and (5) when the last night of Ramadaan comes, He forgives them all. Somebody asked the Holy Prophet. Is it the night of "Qadr"? No, he said adding don't you see that labourers work and when they finish it well are paid their due.
11. Allah Almighty releases one million people from hell daily in Ramadaan and on its 29th night He releases people equal to the total number of who were released during the whole month and when the night of Eidul Fitr comes, Angels rejoice and Allah Almighty manifest His Light (Noor) addressing the Angels: O' the group of Angels! What should be the return of the labourer who has completed his work well? Angels submit, he should be paid his full due. Allah Almighty says: Be you witness that I have forgiven them all.

Q.5: How many classes of fast are there?
A. There are three classes of fast i.e. (1) the fast of general people(Muslims) who avoid food, drink and sexual intercourse, (2) the fast of the pious ones who avoid not only food, drink and sexual intercourse but also eschew commission of sin by the eye, tongue, hand, foot and every limb of the body and (3) the fast of the highest class i.e. prominent ones who totally avoid the world and get immersed in Allah's love alone.

Q.6: How many kinds of fast are there?
A. There are five kinds of fast i.e. (1). "Fard"(Farz), (2). "Waajib", (3). "Nafil", (4). "Makrooh Tanzeehi" and (5). "Makrooh Tahreemi".

Q.7: How many kinds of Fard and Waajib fasts are there?
A. There are two kinds of (each) Fard and Waajib fasts i.e. "Mo'aie-yan" (fixed,appointed) and "Ghair Mo'aie-yan" (non-fixed,non-appointed).

Q.8: Which fasts are "Fard Mo'aie-yan"? A. "Fard Mo'aie-yan" (fixed,appointed) obligatory fasts are such as the fasts of Ramadaan which are observed in the month of Ramadaan only and "Fard Ghair-Mo'aie-yan" (non-fixed,non-appointed) obligatory fasts are such as "Qada,Qaza" (missed,omitted) fasts of Ramadaan and the fasts of atonement irrespective of atonement for breaking fast before time or any other act.

Q.9: Which fasts are Waajib Mo'aie-yan and Ghair Mo'aie-yan?
A. Waajib Mo'aie-yan (fixed,appointed) essential fasts are such as the fasts of "Nazar-o-Mannat" (oblation and vow) for which time is fixed and Waajib Ghair Mo'aie-yan are those fasts for which no time is fixed.

Q10: Which fasts are Nafil ones?
A. Nafil (optional, superarogatory) fasts are such as (1).the fasts of "Aashoorah" (9th & 10th of Muharram), (2). "Aieyaam-e-beez(Beed)" i.e. 13th, 14th and 15th of every lunar month, (3). "Arafah" i.e. 9th of Zilhij, (4).six fasts after Eidul Fitr, (5). fast of Prophet David i.e. to observe fast on alternate day, (6).the fast of Monday and (7) of Thursday, (8) the fast of 15th of Sha'baan and others the reward of which is defined in Ahaadees. Some of Nafil fasts are "Masnoon" (as practised by the Holy Prophet) and some are "Mustahab" (desirable).

Q11: Which fasts are "Makrooh Tanzeehi"?
A. Makrooh Tanzeehi fasts are such as the fast which is observed only on Saturday likening to the practice of Jews, fasts of "Nay-roz" and "Mehr-gaan"(festive days of fire-worshippers) which are kept by fire-worshippers, "Saum Dahr" (to observe fasts on all
days), "Saum Sukoot" (not to speak during fasting) and "Saum Wisaal" (to observe fast upon fast without breaking the preceding day's fast at appointed time).

Q12: Which are "Makrooh Tahreemi" fasts?
A. Makrooh Tahreemi fasts are such as of Eidul Fitr, Eidul Adha and "Aieyaam-e-Tashreeq" i.e. 1 lth, 12th and 13th of Zilhij.

Q13: What are the preconditions of fasting?
A. It is conditional for fasting person to be sane and mature and for women to be free from "Haiz-o-Nifaas".

Q14: Can minor boy or girl observe fast or not?
A. Fasting is not compulsory for minor boy or minor girl. However, Shari'ah enjoins that when a child attains the age of eight years, his guardian should direct him for prayer and fast and when he is of ten and enters into 11th year, the guardian should make him observe fast provided that he is healthy. On denial he should be beaten to observe it. In case, a fasting child breaks the fast before time, he will not be required to repeat it. But if he breaks off prayer he will be made to repeat it.

Q15: How does a fast become "Fard" or "Waajib"?
A. There are different causes,reasons by which fasting becomes Fard or Waajib. For example, advent of the holy month of Ramadaan, making "Nazar" and "Mannat" (oblation and vow), atonement for fast, violation of "Qasam" (oath) or "Kaffaarah" (to atone) for unintentional murder or "Zihaar" (uttering such word (s) to one's wife that have the effect of a divorce) etc.

Q16: When was fasting of Ramadaan made compulsory?
A. The fasts of Ramadaan were made compulsory in the 2nd year of Hegira when the believers had become accustomed to the belief of "Tauheed" (monotheism), prayer and other Quranic injunctions. Since the fasting is equally necessary for the poor and rich under Islamic principles, that's why it is wrong to say that Muslims often faced hunger and poverty at the outset of Islaam which made them inured to fasting. If it had been so the fasting would have been made compulsory in Makkah to suit their poor financial condition. But it was enjoined in the middle of Islaam after migration to Madinah.

Q17: What about he who does not observe fast?
A. The one who does not observe fast without any valid reason is a great sinner, "Faasiq-o-Faajir" (transgressor and veritable sinner) and deserves the torment of hell. If one openly eats or drinks intentionally in Ramadaan sans any valid reason, he be killed i.e. the Muslim ruler can order his killing as punishment.

Q18: What wisdom lies in making fasting compulsory as per the lunar calendar?
A. The real "Hikmat" (wisdom,reason) of it is better known to Allah Almighty and His Prophet, but apparently it may be said that the observance of fasts of Ramadaan in accordance with the lunar (Muslim) calendar establishes an equality among all Muslims across the world as the lunar month rotates in all seasons of the year. Had any solar (Gregorian) month been fixed for Ramadaan, the believers of one hemisphere would observe fasts with all ease in winter and of the other would always observe fasts in the sweltering summer, for, if one half of the world enjoys the winter the other faces the summer, which runs counter to the sublime principles of the universal religion - Islaam.

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INTENTION OF FAST

Q.1: What is meant by intention of fast?
A. As it has been explained in the chapter of prayer that "Niyat" means to have firm intention of offering prayer in the heart. Expression of words by the tongue is not essential but desirable to harmonise the intention of the tongue with the heart. So is the case with the intention (Niyat) of fasts.

Q.2: What is the wording of Niyat?
A. If one makes "Niyat" (intention) of fast during the night he should say: "Nawaietu Un Asooma Ghadan Lillaahi Ta'aalaa Min Faradi Ramadaana Haazaa" (I intended for the sake of Allah that I will observe obligatory fast of this Ramadaan tomarrow) and common wording of intention which is in vogue is: "Wa Bisaumay Ghadin Nawaietu Insha Allaahu Ta'aalaa". In case of making intention during the day, one should say:
"Nawaietu Un Asooma Haazal-yauma Lillaahi Ta'aalaa Min Faradi Ramadaana Haazaa"
(I intended for the sake of Allah that I will observe obligatory fast of Ramadaan today). Adding "Insha Allaahu Ta'aalaa" to the wording of Niyat is desirable act provided that it is done with the intention of seeking Allah's help and grace. Niyat must be firm. If wavering, fast will not be deemed to have been observed.

Q.3: What time should Niyat be made?
A. The time for Niyat of obligatory fasts of Ramadaan, "Nazar Mo'aie-yan" and "Nafil" fasts begins at the sunset and lasts till the sun reaches meridian Shar'ee i.e. one should form Niyat (intention) of fast at least 39 minutes and at most 48 minutes before "Zawaal" (decline of the sun). The intention of these three kinds of fasts can also be made in the day but it is commendable to do so during the night.

Q.4: Will Niyat remain intact if one eats or drinks after making intention?
A. If one made intention of fast in the night and ate or drank something after it in the night his intention would not be vitiated but would remain valid. So there is no need to renew the intention.

Q. 5: Will fast remain valid or not if one intends to break it before time?
A. Fast is not vitiated by mere intention of breaking it before time unless a vitiating act is committed like that of prayer which is not vitiated if the worshipper intended to speak but did not and in case one made intention of observing fast in the night but later withdrew and formed firm Niyat of not observing fast, in such situation his earlier intention got vitiated. If he fasted whole the day in this condition without renewing Niyat, his fast would not be deemed to have been observed.

Q.6: Is "Sa-hari" counted in Niyat or not?
A. Taking "Sa-hari" (pre-dawn meal for fast) is also counted in Niyat irrespective of Ramadaan fast or other fasts. But if one intends not to fast while taking "Sa-hari" then this "Sa-hari" is no intention for fast.

Q.7: Is it necessary or not to name the kind of fast in Niyat?
A. It is not necessary for these three kinds of fasts i.e. obligatory fasts of Ramadaan, Nafil (regardless of Sunnat or Mustahab) and "Nazar Mo'aie-yan" to specify them in Niyat. Mere intention of fasting even the intention of Nafil fasts will serve the purpose. If somebody, excepting the sick and traveller, makes intention of any Waajib fast in Ramadaan even then it will be fast of Ramadaan not Waajib one. But the fast of the sick and traveller will be counted in whichever fast he intends to observe not of Ramadaan. And if one forms Niyat of only fast in Ramadaan even then it will be of Ramadaan.

Q.8: What time should Niyat of missed, omitted fasts of Ramadaan be made?
A. Niyat of fasts (other than obligatory fasts of Ramadaan, "Nazar Mo'aie-yan" and Nafil fasts) such as Qada, Qaza (missed, omitted) fast(s) of Ramadaan, "Nazar Ghair Mo'aie-yan" and Qada of Nafil fast (i.e. Qada of a Nafil fast which was observed but broken before time), Qada of Nazar Mo'aie-yan and Qada of the fast of atonement etc. should necessarily be made either in the night or just at dawn. One should also specify in Niyat as to which fast he intends to observe. In case, Niyat of such fasts is made in day, the fast will become Nafil but it should be completed not broken before time otherwise Qada will become due.

Q.9: How should one make Niyat for fast of 30th if Moon is not sighted on 29th Sha'baan?
A. If Moon is not sighted on the night of 30th Sha'baan (night followed by 29th day of Sha'baan) due to sky's being overcast, fast can be observed on 30th Sha'baan (which is called "Yaumul Shak" [the day of doubt]) with the Niyat of mere Nafil fast. Observing any other fast on this day than Nafil is Makrooh. If the sighting of moon is proved later this fast will become the fast of Ramadaan for the resident but for traveller, it will be counted in whichever fast he intended to observe. In case, one observed fast with the intention of Nafil but he/she occasionally thought that it might be the first day of Ramadaan, it would not spoil his/her fast.

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SIGHTING OF MOON

Q. 1: What Shar'ee injunction is there for sighting of Moon?
A. Sighting Moon of five months i.e. Sha'baan, Ramadaan, Shawwaal, Zee-qa'd and Zilhij is Waajib Kifaayah i.e. an essential requirement which will be met if done by a few believers in a locality otherwise all will be sinner.

Sighting Moon of Sha'baan is essential to determine the first day of Ramadaan i.e. if the sky is overcast on the night of Ramadaan Moon people may start fasting after completing 30 days of Sha'baan, of Ramadaan to observe fasts, of Shawwaal to finish fasting, of Zee-qa'd for Zilhij (in this month Hajj is performed) and sighting the moon of Zilhij is essential for Eidul Adha (Azha).

Q.2: When should the fast of Ramadaan be commenced?
A. Moon should be sighted on the evening/night of 30th Sha'baan (evening/night followed by 29th day of Sha'baan). If sighted, observe fast next day otherwise complete thirty days of Sha'baan and then start Ramadaan fasting. A Hadees to this effect says: "start fast (s) (of Ramadaan) after having seen the moon and complete it i.e. celebrate Eidul Fitr after having witnessed the Moon and in case the sky is cloudy then complete thirty days".

Q.3: Can astronomy be relied upon or not in respect of appearance of moon?
A. Astronomy has nothing to do with the Shar'ee demand of sighting of Moon. If one who possesses the knowledge of "Ilm-e-Hee-yat" (astronomy) predicts about the appearance of moon, he will not be relied upon even though he is an honest, pious and reliable person. For instance, he says that the moon will appear today and first Ramadaan will fall tomarrow, but the sky becomes cloudy and no reliable news about the sighting of moon is received from any quarter, in such situation following day will not be deemed to be the first Ramadaan but "Yaumul Shak" (the day of doubt) or he predicts that the moon will not appear today but reliable evidence is received about sighting of moon, in such case the commencement of Ramadaan will be declared. In brief, the injunction of Shar'iah has to be followed at all cost.

Q.4: What is the Shar'ee proof of the commencement of Ramadaan?
A. An evidence of a sane, mature, honest and pious Muslim ("Aadil" or "Mastoor") irrespective of male or female will suffice to prove the appearance, sighting of moon if the sky is overcast. While giving evidence, one is not required to say "I testify" (although it is required for all other evidences) but saying simply "I saw the moon of Ramadaan tonight or the other night" as the case may be, will serve the purpose.

Q.5: What is meant by "Aadil" and "Mastoor"?
A. "Aadil" means "Muttaqi" (pious) who eschews major sins, does not commit minor sins intentionally and also avoids such acts that are against the norms of decency. For example, to eat openly at public places or to urinate on a thoroughfare or to roam about in shorts ("Banyaan" [vest] and "Tah-band" [a cloth worn round the waist]) in markets or on thoroughfare. And "Mastoor" is a Muslim whose outward character and conduct conform to the Shari'ah but his "Baatin" (innermost) is not known. Evidence of such person is acceptable in respect of Ramadaan but not acceptable in other cases.

Q.6: Is the evidence of "Faasiq" acceptable or not?
A. Evidence of "Faasiq" (sinner, transgressor) is not acceptable in respect of sighting of moon. Now a question arises whether giving evidence is compulsory on him or not. If there is a hope of the acceptance of his evidence by "Qadi, Qazi" (Judge, Magistrate) then he is required to give evidence, for, individual evidences of people may form a pile of evidences which is also a proof of the commencement of Ramadaan.

Q.7: Is one required or not to give evidence if he saw the moon?
A. A pious person (Aadil) who saw the moon is required to give evidence the same night if the proof of Ramadaan wholly depends on his evidence. Even a veil-observing woman is required to go (out of her house) the same night to give evidence if she saw the moon even without seeking permission from her husband.

Q.8: How is that for probing a witness inquisitively?
A. Qadi, Qazi is not required to probe the one inquisitively who deposes to having seen the moon like "from where did you see the moon and where and at what height did it appear". However, witness can be examined thoroughly if his statement is dubious particularly in the case of Eid's moon as some people unnecessarily visualise the moon (of Eid) in the sky in delusion and then claim to having seen it.

Q.9: What is the standard of evidence in case the sky is clear?
A. If the sky is clear, the proof of the appearance of moon must be evidenced by a large number of people. Now the question is how many evidences are required to declare that the moon has been sighted. It is upto Qadi, Qazi to collect as many evidences as to satisfy himself for the announcement of the moon.

Q10: When will a single evidence become reliable if the sky is clear?
A. If one deposes to having seen the moon outside the city or from a high place when the sky is clear, his evidence in respect of Ramadaan's moon will be accepted provided that his character and conduct are consistence with the Shari'ah.

Q11: Before whom should the evidence of moon be given in village?
A. If one saw the moon in a village and there is no authority before whom he could give evidence, in such case he should call, collect the villagers and testify before them. They are required to accept his evidence and observe fast if he is "Aadil" i.e. honest, pious and God-fearing.

Q12: Is it reliable or not if people of other place,town give the news of the moon?
A. If some people of other place,town come and say that the moon has been sighted at such-and-such place or say "we testify that the moon has been sighted at such-and-such place" or testify that such-and-such people saw the moon or say that Qadi, Qazi of such-and-such place,town has issued fiat to observe fast or give up the fast and celebrate Eid (as the case may be), all such narrations are unacceptable unless they testify that they themselves have seen the moon.

Q13: What injunction is there if only a Muslim ruler or Qadi saw the moon?
A. A Muslim ruler or Qadi, Qazi or "Mufti" (Muslim jurist) who saw the moon of Ramadaan, can declare the commencement of Ramadaan at his own or may appoint, detail somebody to collect evidence and then testify before him but in case any of them saw the moon of Eid and no

other person saw it then he can neither celebrate Eid nor issue fiat to this effect (unless proved by the evidences of other people).

Q14: What injunction is there if only two persons saw the moon of Eid in a village?
A. If only two persons saw the moon of Eid in a village when the sky was cloudy or unclear and there is no authority before whom they could depose to having seen the moon, in such situation they should call, collect the villagers and say "we testify that we have seen the moon of Eid". People should accept their evidence and celebrate Eid if the two (witnesses) are "Aadil" otherwise not.

Q15: How many evidences are required in other months than Ramadaan?
A. If the sky is overcast or unclear then the evidences of two men or one man and two women are required for all other months inclusive of Shawwaal and Zilhij than the holy month of Ramadaan. The witnesses must be "Aadil" and free and no one of them has ever been indicted for adultery under Islamic law. If it is so but he repented, his evidence will be acceptable in connection with sighting of moon. It is also a prerequisite for the witness to say "I testify" while giving evidence.

Q16: Of which night will the moon be considered if appeared in the day?
A. If the moon appeared in the day before or after "Zawaal" (decline of the sun) it will be considered to be of the following night i.e. the new month will begin from the comming night, for example, if the moon appeared in the day of 30th Ramadaan, this day will be of Ramadaan not of Shawwaal and the fast of this day will have to be completed and in case the moon appeared in the day of 30th Sha'baan, this day will be of Sha'baan not of Ramadaan. Hence, to observe fast on this day will not be due.

Q17: Is it lawful or not to observe fast on 30th Sha'baan if the moon did not appear on 29th Sha'baan?
A. Fast should not be observed on 30th Sha'baan if the moon did not appear on 29th Sha'baan despite the fact the sky was clear. But in case, the sky was cloudy or unclear, in such case "Mufti" (Muslim jurist) should ask people to wait till meridian avoiding food and drink like that of keeping fast but should not make intention of fast. If in the meanwhile the appearance of the moon is proved by evidences under Shari'ah then all should form "Niyat" for the fast as the time for the intention of fast lasts till meridian and in case the time of meridian elapsed and appearance of the moon is not proved then Mufti should ask people to have food and drink like the normal day. And the ones who are in know of the Shar'ee matters, regulations should make Niyat and observe fast as is done on "Yaumul Shak" (the day of doubt).

Q18: What injunction is there for the one who is regular in observing fast on a particular day and "Yaumul Shak" i.e. 30th Sha'baan falls on that day?
A. If one is regular in observing fast on any particular day and that day falls on this date (30th Sha'baan), he can make Niyat of his "Nafil" fast as usual. It is even better for him to keep fast on this day. For example, one observes fast on every Monday or every Thursday and 30th Sha'baan falls on that day, he should not omit fast but must observe on this blessed day to earn divine reward.

Q19: Should one observe fast or not whose evidence in regard to sighting of the moon has been rejected?
A. If one saw the moon of Ramadaan or of Eid but his evidence was rejected due to any Shar'ee reason like he is "Faasiq", in such situation he should observe fast even though he has himself seen the moon of Eid and in case it was the moon of Ramadaan and he started observing fasts and also completed thirty fasts but the sky was again cloudy or unclear and the appearance of Eid's moon was not proved, in such case he should observe one more fast to earn the reward of maintaining harmony and uniformity with the fast-observing Muslims and to avoid the misfortune of sequestering oneself from the Islamic community, nation.

Q20: What injunction is there for "Faasiq" who observed fast after having seen the moon but later broke it before time?
A. This case has two aspects and each of them has to be dealt with by separate injunctions:
1. If he observed fast having seen the moon and later broke it before time or he gave evidence before "Qaadi, Qaazi" who did not enjoin people (on the basis of his evidence)to observe fast but he broke his fast before time then he should observe "Qada" of the fast. No atonement would be due.
2. And in case he observed fast and Qaadi also accepted his evidence and thereafter he broke his fast before time in such case atonement would also be due (even though he is Faasiq) as he is guilty of breaking Ramadaan's fast before time.

Q21: Is appearance, sighting of the moon at one place, town reliable for other one or not?
A. Appearance of the moon at one place, town is not meant for only one place, town but for the whole world. However, its appearance, sighting for the other place, town will be reliable only when its appearance, sighting is vindicated on that day and date by Shar'ee proof.

Q22: What method of vindicating the appearance, sighting of the moon at other place,town by Shar'ee proof is there?
A. There are seven methods to prove "Royat-e-Hilaal" (sighting of the moon) in Shari'ah:

1. Sef-evidence i.e. the evidence of the one who himself saw the moon.

2. "Shahaadat 'Alash Shahaadah" i.e. the witnesses did not see the moon themselves but someone (s) else saw the moon who deposed before them to having seen the moon and made them witness to their evidences and thus the witnesses gave evidence of the evidences. This condition is applicable to the case where the real witnesses are unable to give personal evidence.

3. "Shahaadat 'Alal Qadaa" i.e. some people deposed before a Muslim ruler in other city,town to having seen the moon who declared that the moon has been sighted and two honest and pious persons (witnesses) who were then present there appeared before the Qaadi,Qaazi of other city,town and gave evidence on the order of the Qaadi.

4. "Kitaabul Qaadee Hal Qaadee" i.e. "Qaadi-e-Shar'a" whom a Muslim ruler has appointed, detailed to decide law suits under Islamic law, communicates evidences (concerning the sighting of the moon) to the Qaadi of other city,town in a Shar'ee way.

5. "Istifaadah" i.e. a number of groups of people came in from a Muslim city and all of them told, to the best of their knowledge, that fast was observed or Eid celebrated on such-and-such day on the sighting of the moon.

6. "Ikmaal-e-Muddat" i.e. after completion of 30 days of a month the moon of the other is automatically proved, for, the Islamic month does
not exceed thirty days.

7. Hearing the sound of gun-shots in an Islamic city on the order of Muslim ruler on 29th night of the month is also a means of the proof of sighting of the moon for the people of that particular city or for the villagers of the adjoining villages.

It may be noted that methods No. 2 to 5 carry great details for which voluminous books of Fiqah be consulted.

In brief, all other guesses and calculations which are common among people than Shar'ee injunctions and methods are unreliable and unsound. Only the commands of Allah and His Messenger have to be followed in this respect.

Q23: Can sighting of the Moon be proved or not by telephonic message or telegram?
A. Appearance, sighting of the moon can not be proved by telegrams or telephonic messages. Likewise rumours, hearsays, calendars and newspapers are also no proof. It is generally observed that on the night of 29th Ramadaan telegrams are sent and telephone calls made to other cities, towns to know about the appearance, sighting of the moon. Misprinting and misreporting in telegrams and copying and resemblance of somebody's voice on telephone can not be overlooked. If correct message is received even then it is not lawful under Shari'ah as it is no evidence but a news. As for letter, the religious scholars have rejected it altogether even though the addressee recognises the signature, writing and stamp of the writer.

Evidence on telephone or by telephone is not acceptable in the courts of earthly rulers then how can it be reliable and acceptable in Shar'ee affairs.

Q24: Some formulas, maxims are common among people regarding the moon. What does Shari'ah say to this effect?
A. What formulas, maxims or calculations of astronomers and mathematicians in regard to the moon are common among people or available in print are simply unreliable. For example, the moon of 14th night appears before sunset and of 15th night after sunset. These points are not reliable for "Royat-e-Hilaal" (appearance, sighting of the moon) or it is said that 1st of Ramadaan will fall on the day on which 4th of Rajab fell. Or 10th of Zilhij will fall on the day on which 1st of Ramadaan fell. Or it has been observed that 1st of Ramadaan of the in-coming year often falls on the day on which 5th of Ramadaan of the outgone year fell. Likewise, it has been experienced that there will be at most four consecutive months of 29 days. Some people offer such guesses finding the moon high in the sky and some say had the moon been of 29th it would not have stayed for long in the sky. All such formulas, maxims and calculations have no credibility and are inconsistent with the injunctions of Shari'ah.

The Holy Prophet once said in this context: "we are Ummi Ummat. Neither we write nor we calculate about". And said the month is thus: raising all the fingers of his both hands thrice meaning the month is of 30 days and then in the same posture (third time) he dropped his thumb meaning of 29 days. By the grace of Allah Almighty we are the community, nation of Ummi Prophet. We have no concern with such formulas,maxims and calculations unless "Royat-e-Hilaal" is vindicated by the dictates of Shari'ah.

Q25: What should be done after seeing the moon?

A. On sighting the moon "Adiyah" (supplications) as prescribed by Ahaadees should be recited. It is "Makrooh" to point finger towards the moon even though it may be to help other(s) locate and see the moon. One should also not turn away his face from the moon if it comes in his view. It is also a foolish practice to see the reflection of the moon either in the mirror or on (the blade of) a sword rather than seeing it directly. One of supplications is: "Ush-hiduka Yaa Hilaalu Anna Rabbee wa Rabba-kallaah. Allaa-humma Ahillahu 'Alaienaa Bil-amni wal-Eimaani was-Salaamati wal-Islaami wat-Taufeeqi Limaa Tohibbu wa Tardaa". (O'Moon! I make you witness that my and your "Rabb" (Sovereign Lord, Creator) is Allah. O'Allah! You may brighten this moon with peace, faith, security and Islaam and [keep it bright for us] with the grace of Your favours and bounties).

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THINGS WHICH DO NOT SPOIL FAST

Q. 1: Will the fast be spoilt or not by eating or drinking by mistake?
A. If one ate or drank or did any thing which was against fasting by mistake irrespective of before making intention of fast or after intention, his fast will not be spoilt by such acts whether it is "Fard" fast or "Nafil" one.

Q.2: Should fasting man be reminded or not on his eating or drinking by mistake?
A. It is "Waajib" (essential) for one to remind the fasting man if he sees him eating or drinking by mistake and not to remind him is a sinful act. But in case the fasting man is very weak irrespective of young or old then his eating or drinking by mistake should be overlooked so that his weak body could get nutrients by his mistake thereby to help him fulfill the obligations of fast and prayer and also other worships as well. However, if the fasting man is healthy whether he is young or old then it is Waajib to remind him of his mistake.

Q.3: Will fast be spoilt by a fly or smoke that gets into throat?
A. If a fly or smoke or dust irrespective of flour (raised from a mill or by sieving) or dust of grain or the dust raised by the wind or by the hooves of cattle gets into one's throat during fasting, his fast will not be spoilt by such things even though he is conscious of his fast at the moment.

Q.4: What injunction is there for the one who deliberately inhales smoke during fasting?
A. If one deliberately inhales smoke irrespective of anything, even he inhales the smoke of a burning aloe stick drawing his face close to it, his fast will be spoilt. Likewise, if one smokes hubble-bubble (Hookah) deliberately (being conscious of his fast) his fast will be spoilt and he will also have to atone for it. So is the case with "Biri, Bidi" (an inferior cigarette with tobacco rolled in cheap leaves), cigarette, cigar etc. even the smoker does not inhale the smoke up to the throat at his own.

Q.5: Will fast be spoilt or not by applying oil to the head or antimony to the eyes?
A. Application of oil to the head or antimony to the eyes does not spoil fast even though its taste is felt in the throat or the spittle is tinged by the antimony.

Q.6: Please explain those things which generally occur but fast is not spoilt?
A. Some things generally occur during fasting but fast is not spoilt by them. For example: (1). One feels wetness,coldness in the body after bath or (2). swallow wetness left after the rinse of the mouth with spittle or (3). the water gets into the ear(s) or (4).one pounded herbs,indigenous medicine and felt its taste in his throat or (5). inserted a wax-stick into the ear to clean it and wax stuck to the wax-stick and he inserted it again or repeatedly did it or (6). an insignificantly small piece of food sticking to gum,tooth or remained in the mouth, got into stomach with spittle itself or (8). the teeth bled but the blood did not go beyond the throat.

Q.7: Will fast be spoilt or not by swallowing one's own spittle?
A. If fasting man's mouth produced spittle during conversation and his lips were also drenched with it and he swallowed it or saliva dropped from his mouth but he gulped it down before the elongated drop of it was broken or snot dropped from the nose but he inhaled it before the elongated drop of it was broken or phlegm jumped up into the mouth by coughing and he

swallowed it, his fast will not be spoilt by such things but these acts are abominable and against the norms of decency. Therefore, one should avoid doing so to the possible extent.

Q.8: What about he who ate food by mistake during fasting but abandoned it on remembering his fast?
A. If one was taking food by mistake during fast and on remembering his fast he immediately spewed up the morsel or was taking food before dawn and in the meanwhile dawn came off, he immediately spitted out the morsel, his fast would not be spoilt but in case he swallowed the morsel his fast would be spoilt in both case.

Q.9: Does backbiting spoil fast or not?
A. Fast is not spoilt by backbiting although it is a major sin. However, backbiting strips the fast of its "Nooraaniyat" (light, spirit). The Holy Quraan describes the backbiting as "eating the flesh of one's own dead brother". A Hadees to this effect says: "backbiting is worse than adultery".

Q10: What about he who owes "Ghusl" but does not perform it?
A. If a fasting man who owes "Ghusl" (bath) remained "Junubjunbi" (polluted) till morning or the whole day, his fast will not be spoilt by this act. But it is "Haraam" (unlawful) and very sinful to remain "Junbi" so long that the obligatory prayer is missed, omitted. There is in a Hadees that the Angels of mercy do not enter the house which has a Junub, Junbi.

Q11: Will fast be spoilt or not by eating a sesame seed?
A. If a fasting man masticates a sesame seed or any eatable thing of the same size and swallowed it with spittle, his fast will not be spoilt unless its taste is felt in the throat. If felt, the fast will be spoilt otherwise not.

Q12: What about tear or sweat if gets into the mouth?
A. If a tear or tears get into the mouth of a fasting man and he swallowed that/them, his fast will not be spoilt unless the saltiness is felt in the whole mouth. If felt, the fast will be spoilt otherwise not. So is the case with the sweat.

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THINGS WHICH SPOIL FAST

Q. 1: Will fast be spoilt by chewing "Paan" or tobacco?
A. Fast is spoilt by every that thing which is eaten or drunk and so is the case with the chewing of "Paan" (betel leaf) or tobacco even though its spittle is spewed, for, its tiny pieces definitely reach up to the throat. Similarly, putting such thing in the mouth that melts like sugar will also spoil the fast if the fasting man swallows the spittle so sweetened.

Q.2: Will fast be spoilt or not if a fasting man ate an eatable thing already sticking to his teeth equal to the size of a gram?
A. If a fasting man to whose teeth an eatable thing was sticking equal to or larger than the size of a gram, ate that or was even smaller than a gram which he took out from his mouth and then ate it up, his fast will be spoilt.

Q.3: Will fast be spoilt or not if the teeth of a fasting man bleeds and blood reaches beyond the throat?
A. If the teeth of a fasting man bled and blood went down the throat and its taste was also felt in the throat, his fast would be spoilt but in case the (quantity of) spittle overwhelmed the blood i.e. the blood was much less than the spittle in the mouth and its (blood's) taste was also not felt in the throat, fast would not be spoilt but remain valid.

Q.4: What about extraction of the tooth during fasting?
A. If a fasting man had his tooth extracted and the blood which definitely oozes out during the process reached beyond the throat even though it may be during sleep, his fast will be spoilt.

Q.5: Will fast be spoilt or not by applying medicine to the head injury?
A. If a fasting man applied some medicine irrespective of dry or wet to his head injury that is deep to the membrane and it reached the brain or stomach, his fast would be spoilt and in case he could not feel whether it reached the brain/stomach or not and the medicine was wet even then his fast would be spoilt and if the medicine was dry then fast would not be spoilt but remain valid.

Q.6: Will fast be spoilt or not by pouring oil into the ear?
A. If a fasting man poured oil into his ear or got it into the ear by chance or poured some medicine, his fast would be spoilt. Likewise, taking enema and sniffing some medicine up or pouring it into nostrils will also spoil the fast.

Q.7: What injunction is there if the water reaches the throat during rinse of the mouth?
A. If a fasting man rinsed his mouth and the water reached his throat unintentionally or sniffed up the water into the nose (for instance during ablution or bath) and it reached the brain, his fast would be spoilt. But in case, he forgot his fasting then his fast would not be spoilt by such acts even though he did it intentionally. Likewise, somebody threw something towards the fasting man and it entered into his mouth and also reached his throat, his fast would be spoilt.

Q.8: Will fast be spoilt or not if one drank in sleep?
A. If a fasting man drank water in sleep or ate something or he opened his mouth and a drop of water or hail went into the throat, his fast would be spoilt.

Q.9: Will fast be spoilt or not if the fasting man's spittle got coloured by something and he swallowed it?
A. If a fasting man took some coloured thread or paper into his mouth that stained his spittle and he swallowed it, his fast would be spoilt by such act. But in case, he passed a thread on his tongue once or twice or thrice to moisturise it during its twisting, his fast would not be spoilt unless his spittle is stained by it and he swallowed it.

Q10: How is that for prolonging abstersion during fasting?
A. If a fasting man prolonged abstersion (i.e. cleaning of orifice after natural evacuation) so much so that the water reached inside the anus (upto where enema is inserted), his fast would be spoilt. Prolongation in abstersion is a serious health hazard. The Muslim jurists say that the fasting man should not breath up while washing the orifice because if the water got into anus it would not only spoil the fast but it is also injurious to health.

Q11: Will fast be spoilt or not by pouring oil into the hole of sex-organ?
A. If a fasting man poured water or oil into the hole of his sex-organ his fast would not be spoilt even though it reached the bladder. But if a woman did it her fast would be spoilt. Similarly, if she placed some cotton wool or a piece of cloth on her sex-organ and if it is not completely outside (i.e. should not go inside), her fast would be spoilt.

Q12: Will fast be spoilt or not by eating grass etc?
A. Eating of grass, cotton wool, paper, stone, sand etc. which are not counted in human food or eating of such things that are disgusting during fasting will spoil the fast.

Q13: Will fast be spoilt or not by kissing a woman?
A. If a fasting man kissed or caressed or embraced his wife and he (seminally) discharged during the process then his fast would be spoilt otherwise not and in case his wife touched him and his sperm discharged, his fast would not be spoilt. And if he touched her with the cloth, she was wrapped in, so thick that the warmth of her body was not felt then his fast would not be spoilt even though he (seminally) discharged during the caress.

Q14: Will fast be spoilt or not by vomit?
A. There are two things in connection with vomit during fasting i.e. whether it is intentional vomiting or accidental vomiting without any intent and purpose. Now it is to be seen whether these intentional or unintentional vomits are mouthful or not. There is a separate injunction for each case:
1. If the fasting man intentionally vomited mouthful being conscious of his fast, his fast would be spoilt irrespective of whether its pieces went back to the throat or not.
2. If he vomited intentionally but was not mouthful, his fast would not be spoilt.
3. If his vomiting was unintentional but mouthful and he swallowed it even a very small quantity of
the vomit i.e. equal to a gram went into his throat, his fast would be spoilt.
4. If his vomiting was unintentional and was also not mouthful, his fast would not be spoilt irrespective of whether he swallowed it or not and whether it went into his throat at its own or not.

Q15: A man slept chewing "Paan" and on getting up in the morning he made intention of fast. Would his fast be in order or not?
A. If one chewed "Paan" (betel leaf) and slept with only a few pieces of betel-nut sticking to his teeth, his fast would be in order. But if there was still a sufficient quantity of betel-spittle in his mouth in the morning (after "Sahari" time) and if it was strongly presumed that some pieces of betel-leaf,betel-nut might have gone to the throat, in such case his fast would not be in order.

Q16: Will fast be in order or not if a fasting man puts betel-leaf or tobacco in his mouth or takes a pinch of snuff?
A. If a fasting man puts "Paan" (betel-leaf) or tobacco in his mouth and chews it (without any intention of swallowing) its tiny pieces will definitely reach the throat. Likewise, if he takes a pinch of snuff, its particles will also reach the brain, in these conditions his fast will be spoilt. He will not only have to observe "Qada,Qaza" fast but will also have to atone for it.

Q17: Will fast be in order or not if a fasting man has belches of indigestion?
A. If one ate voraciously in "Sahari" and had belches of indigestion in the morning his fast would not be spoilt.

Q18: Is it lawful or not for the fasting man to have his vein opened to bleed and to have his urethra douched?
A. If a fasting man had his vein opened to bleed, his fast would not be spoilt. However, an old and weak man should avoid such things in fast. And to have urethra douched during fasting will not spoil the fast of man but will spoil of woman.

Q19: Can a fasting man have injection?
A. It can not be said with any certainty that injection will spoil the fast or not as the medicine so injected into the body does not directly reach the stomach or brain. However, to have oneself injected with vitamins during fasting just for nourishment will defeat the very purpose of the fast. Thus the fast will get spoilt and "Qada, Qaza" of it will become due. It is, therefore, better to avoid having injection in fast except for emergency case.

Q20: What Shar'ee injunction is there if one's fast gets spoilt or he breaks it before time?
A. There are two injunctions in regard to spoiling of fast and breaking it before time: In some cases only Qada, Qaza of fast becomes due while in other cases "Kaffaarah" (atonement) also becomes due besides the Qada of fast.

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CASES IN WHICH ONLY "QADA" OF FAST BECOMES DUE

Q.1: What are those cases in which only Qada, Qaza of fast is due?
A. If any of those acts, things which are opposed to fasting like eating, drinking and sexual intercourse is found in real sense or otherwise (apparently) in the fast or the fasting man breaks his fast before time due to any Shar'ee reason or because of doubt or by mistake or under duress, in all such cases "Qada, Qaza" (observance of fast in lieu of the spoilt fast or the fast broken before time) will become due. For instance, one ate under the impression that it was not yet dawn but later be came to know that it was actually dawn. In such situation only "Qada" would be due.

Q.2: What injunction is there for the fasting man who ate something by mistake and then he broke his fast before time?
A. If a fasting man ate or drank or had sexual intercourse by mistake or his semen emitted on seeing a woman or he discharged during sleep or he vomited a little and then he intentionally ate or drank thinking that his fast was spoilt, in such situation only Qada would be due.

Q.3: What injunction is there for the one who formed "Niyat" of fast but broke it before "Zawaal"?
A. If one made no intention of fast in the morning but made later before Zawaal (decline of the sun) and ate something after that or behaved like a fasting man without the intention of fast during Ramadaan or formed Niyat of a fast but not of Ramadaan fast and then ate or drank something, in all such cases only Qada would be due not atonement.

Q.4: What are those cases in which one has to behave like fasting man?
A. (1) A traveller who stayed somewhere, (2).a woman in "Haiz-o-Nifaas" (menstruation and discharge of blood of the child-birth) became free from it, (3). a mad man recovered, (4).the sick recovered, (5). the one whose fast got spoilt or somebody forced him to break his fast before time, (6). or something like water went into the throat of the fasting man, (7). an unbeliever embraced Islaam, (8). an immature became mature, (9). one ate "Sahari" thinking it was yet night but it was actually dawn or (10). he broke his fast thinking that the sun has set but there was still some time in the sunset, in all such cases it is binding on the Muslims to behave like fasting man in the remaining part of the day during the holy month of Ramadaan and also observe "Qada" of the spoilt fast or the fast broken before time. However, Qada is not due on an immature who became mature and unbeliever who embraced Islaam on any day of Ramadaan.

Q.5: Will Qada, Qaza be due or not if a fasting man breaks his fast despite difference of opinion about the sunset?
A. If two persons evidenced that the sun has set and the fasting man broke his fast on their evidence but later two other persons gave evidence that it was still day and the sun had not yet set, in such situation only Qada would be due not atonement.

Q.6: Will Qada become due or not if "Nafil" fast gets spoilt or broken before time?
A. There is only Qada, Qaza, not atonement, for every kind of fast excepting the obligatory fast of Ramadaan if gets spoilt or is broken before time even though it may be Qada of Ramadaan's fast.

Q.7: Will Qada be due or not by the acts,things which spoil the fast?
A. Only Qada will be due not atonement in all those cases which spoil the fast like pouring oil into the ear or sniffing some medicine up or application of medicine to the deep stomach injury or deep head injury which reach inside the body etc.

Q.8: Will Qada be due or not if tear or sweat gets into throat?
A. If a drop of rain or a hail entered into the mouth of the fasting man or he swallowed many tears or much sweat, his fast would be spoilt and Qada would become due.

Q.9: What injunction is there if a husband had sexual intercourse with his fasting wife while she was asleep?
A. If a husband had sexual intercourse with his fasting wife while she was asleep or she was in her senses in the morning and had formed Niyat of fast but later she went mad and in this condition her husband had sexual intercourse with her, in such situation only Qada would be due.

Q10: What injunction is there for the one who made intention of fast before "Zawaal" and then broke before time?
A. "Kaffaarah" (atonement) becomes due only when the fast of Ramadaan is broken before time whose Niyat was formed during the night and if the intention of fast is made in the day and then broken before time, in such case only Qada would be due not atonement.

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CASES IN WHICH ATONEMENT IS ALSO DUE

Q. 1: What are those cases in which "Kaffaarah" (atonement) is also due?
A. When those acts, things which are opposed to fasting combine apparently and in real sense it becomes a full crime under Shari'ah. Hence "Kaffaarah" (atonement) of fast becomes due. But in case only one thing (of the two) is found in fast, for example, "Soorat-e-Iftaar" (apparent breaking of fast) is found and the other thing i.e. "Ma'nvee Iftaar" (breaking of fast in real sense) is not found then it is an offence not so serious as to warrant for "Kaffaarah" but only "Qada" will be due to make good the spoilt fast.

Q.2: What is meant by "Sooratan Iftaar" and "Ma'nan Iftaar"?
A. "Sooratan Iftaar" or "Iftaar-e-Sooree-o-Zaahiree" means reaching of some medicine or food item or any other thing beyond the throat of the fasting man (through the mouth) during fast. This is called "Ibtilaa'a" in Arabic meaning "swallowing something". "Ma'nan Iftaar" or "Iftaar-e-Ma'nvee-o-Baatnee" means reaching of such a thing in the stomach by some other means than the mouth that benefits the body like medicine or food or the ilk. So if grass or a piece of stone reaches beyond the throat (through mouth) or one swallows it, it is "Sooratan Iftaar" not "Ma'nan" because such things are neither medicine nor food nor beneficial ones and if a medicine or food is injected or inserted into the body by some other means that reaches the stomach or brain, it is "Ma'nan Iftaar".

Likewise, there are two types of sexual intercourse i.e. (1). "Sooratan" or "Sooree-o-Zaahiree" sexual intercourse i.e. insertion of male organ into the female organ or anus and (2). "Ma'nan" or "Ma'nvee" sexual intercourse i.e. discharge of semen with lust, for example, one (a husband) kissed a woman (his wife) or caressed or hugged her and in this state he discharged, it would be "Sooratan" sexual intercourse not "Ma'nan".

So "Kaffaarah" (atonement) becomes due when both types of spoiling acts,things are found "Sooratan" as well as "Ma'nan" in fast and if one type of thing is found and the other is not there then only "Qada" will be due not atonement.

Q.3: Is discharge during sex conditional or not for atonement's being due?
A. If one who is a sane, mature and resident observed fast of Ramadaan in the holy month of Ramadaan and in this state he had sex with somebody i.e. inserted his organ into female organ or into anus, in such situation discharge of semen would not be conditional but only insertion of "Hashfah" (head of penis) would make "Kaffaarah" (atonement) due. Bath would also become due in the case.

Q.4: Will intentional eating or drinking of anything make "Kaffaarah" due?
A. No, Kaffaarah will become due only when the fasting man takes medicine or food or drinks water or eats, takes such a thing for which he has a penchant like hubble-bubble, "Bidi" (Been), tobacco etc. otherwise not.

Q.5: What about he who broke his fast before time due to a fallacy?
A. If a fasting man committed such an act that did not suggest the break of fast but even then he supposed that his fast was spoilt and he ate or drank something, for instance, he had his vein opened to bleed or had injection or applied antimony to his eyes or caressed or kissed or cuddled

up with his wife but did not discharge and he, thinking that his fast was spoilt, broke it before time deliberately in all such cases both the Kaffaarah and Qada would become due.

Q.6: Is there also any other condition which makes Kaffaarah due or not?
A. Yes, it is also conditional for atonement's being due that after the spoiling of fast or breaking before time no such act should be committed that is opposed to fasting. If such a thing occurs that is beyond one's control, for example, a woman after the spoiling of her fast or breaking before time has menstruation or discharge of blood of the child-birth or one falls ill after breaking his fast before time so serious that he can't observe fast in such cases Kaffaarah will stand annulled but journey will not render Kaffaarah annulled because it is within one's power. If one injures oneself so critically that he is no more in a position to observe fast, in such situation Kaffaarah will not stand annulled.

Q.7: Will eating of clay, soil make "Kaffaarah" due or not?
A. Eating of clay,soil will not make Kaffaarah due but in case one is habitual of eating it, for instance, some women are habitual of eating "Multaani Matti" (armenian bole) or "Chool-hay kee Bhat" (glowing plaster of fire-place) although it is very injurious to health, Kaffaarah will become due. Likewise, if a fasting man ate "Gil-e-Armani" (dark-reddish clay used as cure of epidemic) irrespective of being habitual or not, atonement would become due as it is a medicine and eating,taking of medicine or food makes Kaffaarah due.

Q.8: Will Kaffaarah become due or not if a fasting man eats uncooked or rotten flesh?
A. If a fasting man ate uncooked flesh even though it was of a cardan, Kaffaarah would be due. But in case, he ate rotten flesh infected with worms whether it was cooked or uncooked, atonement would not be due.

Q.9: Will Kaffaarah become due or not if one eats a morsel masticated by a saint?
A. If a fasting man ate a morsel masticated by his spiritual guide or a religious scholar or ate saliva of his spiritual guide or religious scholar as "Tabarruk" (a gift), Kaffaarah would become due and in case he swallowed the spittle of someone else or licked his own spittle, atonement would not be due but such act is very distasteful which should not be committed at all.

Q10: Is there also any other condition for Kaffaarah's being not due?
A. It is also conditional for the cases in which breaking of fast before time is permitted with the Kaffaarah being not due that such thing occurs only once and that too with no intention of sin and disobedience and should also not be repeated otherwise Kaffaarah will definitely become due.

Q11: Will Kaffaarah become due or not if one eats or drinks something snatching from someone else?
A. If a fasting man stole, snatched or usurped anything of someone else and ate that up even then Kaffaarah would become due. Similarly, if he ate bread dipping in "Najis" (impure, filthy) soup, atonement would become due.

Q12: What injunction is there if one gobbles down a pistachio or walnut or almond whole?
A. If a fasting man gobbled down a pistachio or walnut whole or a dry almond whole or ate an egg with its shell or a pomegranate with its skin, Kaffaarah would not become due. But in case he masticated a dry pistachio or a dry almond which also had kernel then Kaffaarah would be due. Likewise, gobbling of a green almond whole will also make atonement due.

Q13: Will eating of salt make Kaffaarah due or not?
A. If a fasting man ate salt in a little amount as is generally eaten,used to taste, atonement would become due. But in case he ate it more than the usual quantity then Kaffaarah would not be due.

Q14: Will Kaffaarah be due or not if one takes out a morsel from his mouth and eats it up again?
A. If a fasting man took out a morsel from his mouth and ate that up again or ate a morsel masticated by somebody else, Kaffaarah would not be due provided that he did not eat the morsel masticated by other person as "Tabarruk" (a gift) or for relish otherwise Kaffaarah would become due.

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CASES IN WHICH ATONEMENT IS ALSO DUE

Q15: What about he who was taking "Sahri" and in the meanwhile the dawn came off but even then he swallowed up the morsel he was masticating then?
A. If one was taking "Sahri" (pre-dawn meal for fast) and in the meanwhile the dawn came off or he was eating something by mistake and on remembrance he did not spit it out but swallowed up, in such cases Kaffaarah would become due. But in case, he took out a morsel from his mouth and ate that up again, in this case only Qada would be due not Kaffaarah.

Q16: What injunction is there in regard to eating of gram greens or leaves of a tree?
A. If a fasting man ate gram greens, Kaffaarah would become due. So is the case with leaves of a tree and all other vegetables that are eaten otherwise not.

Q17: What injunction regarding the skin of melon or watermelon is there?
A. If a fasting man ate the skin of a melon or watermelon that had gone dry or was in a disgusting condition then Kaffaarah would not be due otherwise due. For example, in some families, the dishes of the skin of watermelon are prepared and eaten. In such case, Kaffaarah would definitely be due if eaten intentionally.

Q18: What injunction is there as to eating of uncooked rice, millet and barley etc?
A. If a fasting man ate uncooked rice or millet or barley or pulses like "Masoor" (lentil) or "Moong" (green gram), Kaffaarah would not be due. So is the case with the uncooked barley. But in case they are roasted ones like roasted corns, barley, "Murmuray" (swollen parched rice), "Kheel" or "Kheelain" (parched inflated rice) which some people eat with relish, Kaffaarah would be due. Likewise, eating of green peas and beans will also make Kaffaarah due.

Q19: Will Kaffaarah be due or not if one eats musk, saffron etc. or drinks the water juice of watermelon?
A. Eating of musk, saffron, camphor or vinegar and drinking of the water juice of melon, watermelon, cucumber, "Baaqilaa" (a kind of bean) will make Kaffaarah due.

Q20: What injunction is there if a fasting man backbites somebody and then breaks the fast before time thinking that his fast is spoilt by the backbiting?
A. If a fasting man backbitten somebody or anointed himself and then broke the fast before time (ate or drank something) under the fallacy that his fast was spoilt or he consulted a religious scholar to this effect who gave an edict of the spoiling of his fast and then he ate or drank something, in such cases Kaffaarah would be due.

Q21: What injunction is there if a fasting man ate or drank something by mistake but later he ate or drank again despite the knowledge that fast is not spoilt by such thing (s)?
A. If a fasting man ate or drank something or had sex by mistake or he vomitted and thereafter he ate or drank something despite the knowledge that fast is not spoilt by such thing(s), in such situation Kaffaarah would not become due, for, occurance of such thing(s) during fasting really spoil the fast. At such a stage, one can be doubtful and doubt does not make Kaffaarah due. But in case a fasting man discharged during sleep and thereafter he ate or drank something knowing well that his fast was not spoilt by the discharge of semen, in such case Kaffaarah would be due otherwise not.

Q22: What injunction is there if a fasting man had sex under duress but later he began enjoying himself?
A. If a fasting man or woman was forced to have sex and
at the outset he/she did it under duress but later he/she began enjoying the sex, in such situation Kaffaarah would not be due as the fast was already spoilt at the beginning.

Q23: What is meant by "duress" discussed about in the preceeding question?
A. Duress means "Ikraah-e-Shar'ee" i.e. one is threatened with dire consequences like killing, amputation of any limb of the body, serious injury or severe beating and that the fasting man also understands that his refusal to submit-to will put him in great trouble.

Q24: Will Kaffaarah be due or not if one swallows up a sesame-seed?
A. If a fasting man put a sesame-seed or any other thing of its size into his mouth and gobbled that down without mastication, in such case his fast would be spoilt and Kaffaarah would become due. But in case he masticated a sesame-seed or its ilk and that went beyond his throat with the spittle then his fast would not be spoilt because a thing as small as a sesame-seed, if masticated, can not reach the throat. Hence, no spoilling of the fast. But if its taste is felt in the throat, the fast would be spoilt.

Q25: Will Kaffaarah be due or not if a fasting man ate or drank something in a case that had no indicator of the spoil of fast under the fallacy that his fast was spoilt and a Muslim jurist also endorsed his supposition?
A. If a fasting man ate or drank something on his own supposition in a case that had no indicator of the spoil of his fast and a reliable "Mufti" (Muslim jurist) also gave an edict about the spoilling of his fast or he heard a "Hadees" to that effect which he misunderstood and concluded that his fast had spoilt and then he ate or drank something intentionally, in such situation Kaffaarah would not be due even though the edict of the "Musti" was proved wrong later and the Hadees which he had heard also disproved his interpretation.
Note: It is not advisable for the general public to interprete or find out argument(s) from "Ahaadees" (Prophetic sayings, practices and guidances) at their own but instead they should consult reliable "Ulama" (religious scholars) otherwise they will go off the track.

Q26: What injunction is there if a fasting man who is suffering from intermittent fever breaks his fast before time on the expected day of fever?
A. If a fasting man who suffered from intermittent fever broke his fast before time on the expected day of fever supposing that it might attack him then Kaffaarah would stand annulled.

Q27: What injunction is there if a fasting woman breaks her fast before time expecting menstruation?
A. If a fasting woman who had set dates of menstruation every month broke her fast before time on the expected day of the commencement of menstruation supposing that she may have the natural period but she did not, in such situation Kaffaarah would not be due.

Q28: What about the one who forces a fasting man to break his fast before time?
A. The one who forces a fasting man to break his obligatory fast before time without any valid excuse is a devil incarnate and deserves the torment of hell and the fasting man who succumbs to pressure and breaks his obligatory fast before time without any valid excuse heaps torment upon himself and in case it was the obligatory fast of Ramadaan, being observed in the holy month of Ramadaan then Kaffaarah would also be due. For example, if a fasting man breaks his fast before

time owing to repeated advice or pressure of others, it is no "Ikraah-e-Shar'ee" even though people may describe it as "compulsion or valid excuse". Kaffaarah will stand annulled only in case of Ikraah-e-Shar'ee.

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"KAFFAARAH" (ATONEMENT)

Q. 1: What atonement for breaking a fast before time is there?
A. The atonement (Kaffaarah) for breaking a fast before time is, if possible, to free a slave or slave-girl. If it is not possible, for example, the delinquent one has neither slave/slave-girl nor enough money to purchase him/her or is affluent but slaves/glave-girls are not available in market as is found in Indo-Pak subcontinent then he should fast for sixty days consecutively and if he can not do this even, then he must feed sixty "Miskeen" pl. "Masaakeen" (poor, indigents) with two meals to their satiation.

Q.2: Will the already observed fast(s) be counted or not if any of the fasts of atonement is dropped?
A. If one began observing fasts of atonement and any of them was dropped,omitted due to any reason even sickness, in such case all the fast observed before the break, even though he had completed 59 fasts consecutively would go ineffective and he will have to fast for sixty days afresh uninterruptedly.

Q.3: What injunction is there if a woman has menstruation while observing the fasts of atonement?
A. Break in the fasts of atonement of a woman who has menstruation while observing these fasts will not render her fasts observed before break ineffective. The said fasts will be counted in the remaining fasts which she shall observe after the natural period is over. But it is binding upon her to restart fasting immediatelly after the menstruation is over.

Q.4: What injunction is there if a woman gives birth to a child while observing the fasts of atonement?
A. The fasts observed by a woman who gives birth to a child while observing the fasts of atonement will go ineffective and she shall have to fast for sixty days afresh uninterruptedly. Likewise, if a woman menstruated while observing the fasts of atonement in order to make good the fast she broke before time in Ramadaan and after that menstruation she reached the menopause, in such situation she would have to fast for sixty days afresh uninterruptedly as she is now in a position to observe fasts for sixty days consecutively.

Q.5: Is there any other condition for the fasts of atonement or not?
A. Yes, it is also conditional that during the observance of the fasts of atonement, the holy month of Ramadaan, the days of Eidul Fitr, Eidul Adha (Azha) and Tashreeq should not fall. However, a traveller can observe the fasts of atonement in Ramadaan. But he too is not allowed to observe these fasts on "Aieyaam-e-Manheey" (the days on which fasting is forbidden) like others.

Q.6: Is it must or not to complete the number of sixty in the fasts of atonement?
A. If one started fasting on the 1st of a lunar month, his fasts of atonement would be complete on the end of the second month even though the said months were of 29 days each, for, full two months were completed. In case he started fasting and after completion of 15 fasts the moon of the new month was sighted and he fasted for the whole month which was of 29 days and after that he completed 15 more fasts consecutively totalling 59 fasts, in such case too he will be clear of Kaffaarah.

Q.7: What injunction is there if one breaks the fast of atonement before time?
A. If one broke the fast of atonement before time due to some reason like journey or without reason, he will have to observe the fasts of atonement afresh uninterruptedly.

Q.8: What injunction is there if one broke two fasts of Ramadaan before time?
A. If one broke two fasts of two separate Ramadaan before time, he would have to atone for the broken fasts separately if not atoned for the first Ramadaan and in case both the fasts were of the same Ramadaan then one Kaffaarah would suffice for both the broken fasts if not atoned for the first broken fast. And if he had atoned for the first broken fast and broke another fast before time then he should atone for it now.

Q.9: How should one atone for the fast broken before time who is unable to observe fasts of atonement?
A. If one is unable to observe the fasts of atonement, for instance, he is too ill to recover or is very old, in such case he should feed sixty poor, indigents with two meal to their satiation.

Q10: What injunction is there if one is not in a position to feed sixty "Masaakeen" at a time?
A. It is optional for the one who has to feed "Masaakeen" (poor, indigents) for atonement to feed sixty poor, indigents at a time or in groups/instalments but if in the meanwhile he becomes capable of fasting then he will have to observe the fasts of atonement and feeding of the Masaakeen (already done by him) will become Sadaqa-e-Nafil.

Q11: What injunction is there if the Masaakeen fed earlier are not available for second time?
A. If one fed sixty Masaakeen at one time and fed another batch of the poor.indigents the second time, in such case he would not stand free from Kaffaarah. He will have to feed either the first group of the Masaakeen with one more meal or the second one to relieve of the obligation.

Q12: Is it must or not that Masaakeen who are to be fed should be mature?
A. Yes, it is also conditional that Masaakeen who are to be fed must be mature. However, a young of about 15 years can be counted among the mature ones. If there are some immature among the mature ones and they are made owner of the full meal of a mature individual, in such case too, one will stand relieved of the obligation of Kaffaarah.
The same conditions are also applicable to the students of religious seminaries and ophanages if fed.

Q13: How is that for feeding those who are already fed?
A. It is conditional to feed Masaakeen to their fill even though they are satiated with some food. Feeding those who are already fed will not serve the purpose.

Q14: With what meal should Masaakeen be fed?
A. It is better to feed the poor,indigents with the bread of wheat and curry and if possible feed them with the best of victuals. In case of feeding them with the bread of barley, curry must also be served with it.

Q15: How is that for feeding only one Miskeen?
A. Feeding only one "Miskeen" (poor,indigent) with two meals daily for sixty days or giving a quantity (thereof) equal to Sadaqa-e-Fitr daily to him will also relieve one of the obligation. But in case it is given to a Miskeen of all the sixty days at a time then it will not be counted of all the days but only of that particular day.

Q16: Will feeding 120 Masaakeen with one meal in lieu of feeding 60 Masaakeen with two meals, clear one of Kaffaarah or not?
A. Feeding 120 Masaakeen with one meal will not clear one of Kaffaarah. If done so, then sixty of them should be fed with one more meal on the same day or any other day. If they are not available then some other sixty Masaakeen be fed with two times meal.

Q17: If one wants to give cereals instead of feeding Masaakeen then how much quantity thereof should be given to each Miskeen?
A. Yes, sometimes one finds it very difficult to arrange two times' meal for sixty Masaakeen. That's why it is permissible to give cereals to each Miskeen equal to Sadaqa-e-Fitr i.e. half a Sa'a of wheat or one Sa'a of barley or make him owner of the price of the cereals or to feed them in the morning and pay them price of the food of evening,night or feed them at night and pay them price of the morning meal or feed them in the morning for two days or in the evening, night for two days or feed thirty Masaakeen and give food or price to the remaining thirty Masaakeen or give 1/4 a Sa'a of wheat and half a Sa'a of barley to each Miskeen or give some wheat or barley and pay him price of the remaining quantity.

Q18: Are the rich and poor equal in respect of the fast of atonement or not?
A. Kaffaarah of breaking a fast before time is due on every one regardless of a free and slave, man and woman and king and beggar.

Q19: How should other cereals than wheat and barley be given if one wants to?
A. If one wants to give any other cereals than wheat and barley for Kaffaarah, he should give it according to the price of the cereals not the weight. For example, if the price of half a Sa'a of wheat is Rs.2/- then the price of Rupee 1/- per Sair will suffice for it. As for the price of the commodity, the rates prevalent today will not be reliable but only those ones which were prevalent on the day the Kaffaarah became due, will be reliable.

Q20: What are the uses of "Kaffaarah-e-Saieyaam"?
A. One may feed or give wheat or barley or price thereof equal to Sadaqatul Fitr for atonement of fast but it should be kept in mind that only those people deserve it who are entitled to Zakaat and Sadaqatul Fitr meaning "Kaffaarah-e-Saieyaam" (food,commodity or money to be given as atonement of fast) can not be given to a Saieyyid even Haashmi, one's children i.e. son(s), daughter (s) and grand-son(s), grand-daughter (s) and one's parents i.e. father, mother and paternal and maternal grand-fathers and grand-mothers. However, it can be given to sister (s), brother (s), paternal and maternal uncles and aunts, nephews and nieces provided that there is no other hindrance in doing so. It can also be given to one's servant but the money so given should not be deducted from his salary. Husband and wife can not give Kaffaarah-e-Saieyaam to each other.

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ACTS CONSIDERED ODIOUS DURING FASTING

Q.1: What injunction is there for lying and backbiting during fasting?
A. Telling lie, tale-bearing, back-biting, abusing, committing indecent acts or hurting others is forbidden and unlawful even in normal course of life and commission of such acts during fasting is even more unlawful and disgusting.

Q.2: Why does lie etc. arouse disgust during fasting?
A. Observance of fast does not simply mean to avoid food, drink and sex but instead the cardinal objective of it as enshrined in the Shari'ah is to keep one's ears, eyes, tongue, hand, foot and every limb of the body away from sin. Non-achievement of this objective during fasting will be as if one observed no fast or if did at all then it was the fast of the body not of the soul. There is in a Hadees that "Allah does not like one's avoidance of food and drink who does not give up bad acts,works during fasting". Another Hadees says: "the real fast is to eschew bad and indecent things, acts".

Q.3: Can a fasting man taste something or not?
A. Tasting or mastication of something during fasting without a valid reason is an odious act (Makrooh). Tasting means to place something on one's tongue just to check its taste and then spit it out without any of its ingridients reaching the throat.

Q.4: Eating a little amount of something is also considered to be a tasting. What injunction is there to this effect?
A. Tasting does not mean to eat a little amount of something to check the taste thereof as is idiomatically considered. If done so during fasting, the fast will be spoilt and Kaffaarah will also become due if the conditions of the atonement of fast are found in it.

Q.5: Is there any excuse for tasting a thing?
A. There are some excuses for tasting a thing, for example, a woman whose husband is peevish and bad-tempered can check the taste of curry,soup during fasting to avert any unpleasant happening or there is too small a child in the family to eat the bread of wheat and there is no soft food available to feed him and also there is no unfasting person in the family like menstruating woman who could soften the bread of wheat by masticating it to feed the child, in such case his fasting mother can do it for the child. Likewise, there is no harm in checking the taste of a commodity, while purchasing, whose tasting is necessary to avoid any loss otherwise not.

Q.6: What about kissing and touching a woman?
A. It is Makrooh (undesirable act) to kiss, hug and touch one's wife (a woman) during fasting when there is a likelihood of discharge or indulgence in sex. The religious scholars have declared sucking the lips or tongue quite an odious act provided that the spittle if entered the mouth of either party does not reach the throat. If happened so then the fast would be spoilt and if done deliberately with relish then Kaffaarah will also become due.

Q.7: Is it Makrooh or not to smell a rose etc. during fasting?
A. It is not Makrooh to smell a rose or musk etc. or to anoint the beard or moustache or to apply antimony to the eyes. However, it is Makrooh to apply antimony to the eyes for adornment or to anoint the beard with the intention of growing it further although it is already according to the

standard set by the Shari'ah (fistful) in normal course of life and during fasting is even more Makrooh.

Q.8: How is that for brushing the teeth with "Miswaak"?
A. Brushing the teeth with "Miswaak" (soft-stick, tooth-stick) during fasting is not Makrooh. It is as much Sunnat and commendable act during fasting as is in normal course of life. It can be used any time during fasting irrespective of before or after "Zawaal" (decline of the sun) dry or fresh or it may be wetted by soaking in the water.

There is no rhyme or reason in the notion that a fasting man can not brush his teeth with Miswaak after the noon. It is against our (Hanafi) creed.

Q 9: Is it Makrooh or not to use tooth power during fasting?
A. Though it is not forbidden or unlawful to use tooth powder or dentifrice during fasting provided that no ingridient of it reaches the throat yet it is not a desirable act if done without a valid reason.

Q10: What about rinsing the mouth and sniffing water into the nostrils during fasting?
A. It is Makrooh to do "Mubaalaghah" (to do a work thoroughly) in rinsing the mouth and sniffing water into the nostrils during fasting i.e. to rinse the mouth taking mouthful of water and sniff the water into the nostrils to such an extent that water reaches the soft portion of the nose every time but not Makrooh to simply rinse the mouth or to simply sniff the water into nostrils or to take bath or to put a water-soaked piece of cloth or sheet round the body to refresh oneself (in the summer) during fasting. However, it is Makrooh if one puts a wet sheet round his body to show botheration, for, it ill-behoves a believer to do so in worship.

Q11: When and how should a fasting man take "Ghusl-e-Janaabat"?
A. If one becomes " Junub" (polluted) due to discharge during sleep or having sex (in the night), he should take bath before the dawn of Fajr so that he could start his fast in the state of purity. If one can not do so because of any reason then he should at least gargle and sniff the water into nostrils upto the soft portion of the nose before the dawn of Fajr as these things can not be done during fasting. It may be noted that delaying bath so much so that the Fajr prayer is missed is sinful even in normal course of life and doing so in Ramadaan is even worse, for, it strips the fast of its essence, light.

Q12: How is that for breaking wind in the water?
A. Breaking wind in the water while taking bath in a pond or canal does not affect the fast but doing so is Makrooh.

Q13: Is it Makrooh or not to do "Mubaalaghah" in abstersion during fasting?
A. It is Makrooh to do "Mubaalaghah" (to do a work more than needed) in abstersion during fasting meaning one should sit for relieving oneself with legs wide apart in the normal days and wipe the orifice clean with clods stressing the breath downwards and then wash it well. But during fasting such things can not be done.

Q14: Is it permissible or not to do laborious work during fasting?
A. It is not permissible to do such a laborious work in Ramadaan that weakens the fasting man thereby forcing him to break the fast before time. Those who do strenuous work like baker, mason and labourer etc. should cut their work short if they feel weakness so that they could

fulfill the obligation of fasting. The moral of this Islamic advice is that the believers should not abandone fasting on the excuse of weakness and not to incur the anger of Allah Almighty by blatantly violating the Divine command.

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"SAHRI" AND "IFTAAR":

Q.1: Is taking "Sahri" for fast compulsory or Sunnat?
A. Taking "Sahri" (pre-dawn meal) is neither "Fard" (obligatory act) nor "Sunnat-e-Muakkadah". But it is "Mustahab" (commendable act) and full of blessing. If one does not take Sahri due to some valid reason, will not incur the burden of ignoring the Sunnat. However, the Holy Prophet stressed that three things i.e. "Jamaa'at", "Sureed" and "Sahri" carry great blessings. Another Hadees says that Allah and His Angels send blessings on those who take Sahri.

Q.2: What is the Mustahab time of taking Sahri?
A. Taking Sahri in the later part of night i.e. untill (just before) the appearance of dawn of Fajr is "Mustahab" and "Masnoon" (as practised by the Holy Prophet). But it should not be delayed so much so that the dawn of Fajr appears. A Hadees to this effect says: that my Ummat will remain safe and well so long as it breaks fast early and delays taking Sahri.

Q.3: How is that for not taking Sahri?
A. Taking nothing in Sahri is not only against the regular practice of the Holy Prophet but also opposed to the Prophetic injunction. There is in Muslim and Abu Daawood that the Holy Prophet said: the difference between the fasts of ours and that of other "Ahlal-Kitaab" (people of the book) is a morsel of Sahri.

Therefore, one must take Sahri. If not possible then take at least a morsel or a draught of water to conform his fast to the Sunnat. There is in another Hadees that Sahri is a blessing in whole. Do not leave it and take even though it be a draught of water.

Q.4: Should one eat to his satiation or take light meal in Sahri?
A. Eating so voraciously that one feels uneasy and has belches of indigestion is an undesirable act even in normal condition let alone the fast. Excessive eating defeats the very objective of fast that aims at suppressing the carnal desires. Eating to one's fill amounts to nourishing "Nafs" (self) and depriving oneself of the reward of hardships. It also impedes the creation of sympathy and compassion in one's heart for the poor and indigents who face the pangs of hunger daily. So one should neither eat to his satiation in Sahri nor eat so little food that his attention gets engaged in provisions whole the day. Be moderate in taking Sahri and do not take more than needed.

Q.5: Can cock's crowing be relied upon or not for Sahri?
A. Cock's crowing is not a reliable indicator of Sahri's time being over. Observation to this effect reveals that cocks often start crowing much before the time of dawn of Fajr and some time they crow on noticing the movement of family members and light in the house regardless of time.

Q.6: Is it right or not to break fast seeing the stars?
A. Breaking fast on seeing stars is not authenticated by the Shari'ah. Some stars often appear in broad day light. Should fast be broken seeing them in the day? If one delays breaking his fast in wait of the stars and in the meanwhile any of those particular stars which usually appears in the sky after sunset appears, in such situation this action of his will conform to that of "Raafizis" (Shi'ite sect)'s way of breaking fast. There is in a Hadees that my Ummat will remain on my Sunnat as long as they do not wait for stars to break their fast. Another Hadees says that this faith

(Islaam) will remain dominant so long as people break their fast early, for, Jews and Christians delay breaking their fasts.
In brief, as soon as the fasting man is sure of sunset he should immediately break his fast without delay.

Q.7: Is it right or not to break fast hearing Azaan made in a mosque?
A. If the fasting man is sure that the sun has set or the sound of Azaan (call to prayer) he heard was made in the mosque where all care is taken to utter Azaan (of Maghrib) at the right time then he can break his fast. But in case he is unsure of the sunset or Azaan the sound of which he heard was made in a mosque where no care is taken to give call to prayer at right time like the mosques of "Ghair-Muqallid" (nonconformists), in such situation he should not break his fast at all but instead he should wait for the sunset and on being sure of it break his fast.

Q.8: Can fast be broken or not hearing gunshots or announcement from radio?
A. The Shar'ee injunction to this effect is that if shots are fired or announcement from radio is made under the supervision or on the order of a reliable religious scholar then fast can be broken as these are also the mediums of telling people about the sunset even though the man who fires shots and the radio announcer are "Faasiq" (sinner, transgressor). Nevertheless such things can not be relied upon completely because a number of times it has been seen that sirens were sounded or shots fired or announcement from radio was made when time was still there in the sunset. People followed them and broke their fasts with the result they had to observe Qada fast in lieu of the fast they broke before time. So it is better to make sure of the sunset to break fast.

Q.9: Can calendars or charts showing timings of Sahri and Iftaar be followed or not?
A. It is not permissible to follow calendars showing timings of Sahri and Iftaar as most of them carry wrong timings. Working out right timings of Sahri and Iftaar is an exclusive domain of the scholars of "Ilm-e-Tauqeet". Ordinary religious scholars have no inkling of the knowledge. However, the charts showing timings of Sahri and Iftaar compiled by the reliable and meticulous religious researchers can be followed. Likewise, charts compiled by the religious scholars on the basis of the experts' charts can also be relied upon, but even then taking care is must. These charts also contain an instruction for taking care of five minutes.

Q10: With which thing is breaking fast Masnoon?
A. There is in a Hadees that the Holy Prophet used to break his fast with dates before Maghrib prayer. If not available then with the dry dates. If there were no dry dates even, then he would take some mouthful of water.

Q11: What Du'aa is recited at the time of Iftaar?
A. This "Du'aa" (supplication) should be recited at the time of breaking fast: "Allaa-humma Laka Sumtu wabeka Aamantu wa 'Alaieka Tawakkaltu wa 'Alaa Rizqaika Aftartu. Faghfirlee Maa Qaddamtu wamaa Akh-khartu." (O'Allah! I fasted for You, believed in You, depended on You and broke fast with the provisions You provided. O'Allah! Forgive me my past and future sins).

Q12: What reward does entertaining a fasting man to Iftaar carry?
A. The Holy Prophet said the Angels pray for the forgiveness of the believer during Ramadaan who entertains a fasting man to Iftaar (breaking fast) with the lawful food or drink and the Archangel Gibreil prays for his forgiveness in the night of "Qadr" (the night during which the revelations of the Glorious Quraan begun). There is in a tradition that the angels send blessings on the believer every night in Ramadaan who entertains a fasting man to Iftaar with the honest

earnings and Chief Angel Gibreil shakes hand with him in the night of Qadr. Another Hadees says that Allah Almighty will make the believer drink from my (Prophet's) "Haud-e-Kauser" (a heavenly body of water) who offers water to a fasting man for breaking his fast. After savouring the blessed water he will not feel thirst until entered into paradise.

Q13: Should a fasting man break his fast or not on other's word that Iftaar time has come along?
A. A fasting man can break his fast on the word of other who is an honest, reliable and pious man and he (fasting man) also acknowledges his integrity otherwise not. Similarly a fasting should not break his fast on the word of a woman.

CONDITIONS IN WHICH ONE CAN FORGO FASTING

Q.1: Under what circumstances can one forgo fasting?
A. One can forgo fasting in the following conditions without incurring a sin:
Journey, pregnancy, breast-feeding of a child, severe sickness, old age, fear of being killed, duress, fear of loss of the senses and "Jehaad" (religious war, holy crusade).

Q.2: What is meant by journey?
A. Journey means Shar'ee travel i.e. to set off on a journey for such a distant place,destination that is covered in three days if one walks on foot irrespective of adopting whatever mode of travel like plane etc. However, it is better for the traveller and his companions to fast during journey if it does not harm them otherwise non-observance of fast is better.

Q.3: Can one forgo fast or not if he plans to travel in the day?
A. If one plans to undertake a journey any time in the day he can not forgo fast of that day, for, it is not a valid excuse. He should observe fast. In case, he fasted and broke it before time during journey, in such situation Kaffaarah would not be due but he would be sinner and if he fasted and broke it before time prior to undertaking travel and then set off on a journey then Kaffaarah would also become due.

Likewise, if he travelled in the day and came back home to collect something which he had forgotten to carry with him and broke his fast before time at home, in such situation too Kaffaarah would be due.

Q.4: What injunction is there if a traveler stays somewhere before noon?
A. If a traveler makes intention of staying somewhere before meridian Shar'ee (the time by which intention of fast has to be made) and he ate or drank nothing by that time then he must intend for and observe fast as his journey is finished before the ceiling time of forming "Niyat" of fast.

Q.5: What injunction is there for a traveller who reaches his home after meridian?
A. If a traveller intends to stay somewhere or reaches his home after meridian Shar'ee and ate or drank nothing by that time, in such case he can not observe fast as the ceiling time of making intention has expired. However, he must spend the remaining part of the day as a fasting man.

Q.6: In which condition can one forgo his fast for illness?
A. If a sick man is sure that observance of fast will aggravate his disease or delay the recovery or a healthy man is certain that fast will make him sick or a servant/maid is sure that observance of fast will weaken him/her badly, in such cases fast of that day can be forgone.

Q,7: Can one forgo his fast or not for just a doubt of aggravation of disease?
A. A mere doubt or apprehension that observance of fast will worsen the condition of the sick is no excuse to forgo fast. One must be sure of it. For example, (1).there are some symptoms which lead to believe that observance of fast will aggravate his disease or (2).he has experienced such thing in the past or (3).an experienced Muslim doctor who is not involved in "Fisq-o-Fujoor" (sinfulness and debauchery) has advised to forgo fast otherwise his condition is sure to worsen.

If one broke his fast before time without facing any of these conditions on the advice of a doctor who is an unbeliever or "Faasiq" (sinner,transgressor) then Kaffaarah would also become due and in case, he forwent a fast then he would be sinner. Unfortunately, nowadays doctors advise their patients to forgo fast for just an ordinary disease without taking into consideration whether his disease warrants such advice or not. Advice of such doctors is not credible.

Q.8: What injunction is there if a woman has "Haiz-o-Nifaas" during fast?
A. If a woman has "Haiz-o-Nifaas" (menstruation or discharge of blood of childbirth) during fasting her fast would be spoilt and she will have to observe Qada thereof. Qada of obligatory fast is "Fard" and "Waajib" of Nafil fast.

Q.9: Will fast of a menstruating woman who becomes free from it in the day be in order or not if she makes intention of fast?
A. Being free from "Haiz-o-Nifaas" (menstruation and discharge of blood of childbirth) is must for a woman to observe fast. If a woman who has Haiz-o-Nifaas becomes free from it in the day before meridian Shar'ee and she forms Niyat of fast, her fast will not be in order irrespective of Fard or Nafil.

Q10: How should a menstruating woman spend remaining part of the day if she becomes free from it?
A. If a woman who has Haiz-o-Nifaas becomes from free it in the day; she should spend the remaining part of the day like a fasting woman.

Q11: Can a menstruating woman forms Niyat of fast or not if she becomes free from it before the dawn of Fajr?
A. If a woman who has Haiz-o-Nifaas becomes free from it after full ten days at such a time that night has run out leaving not even a few moments in which she could say "Al-Laahu Akbar" once, in such case observance of fast is Waajib. She should make intention of the fast and take bath as early as possible. And in case, she becomes free from Haiz-o-Nifaas before ten days but there is so enough time in finishing the night that she can take bath and say "Al-Laahu Akbar" before the dawn of Fajr then the observance of fast is Fard. (She should better take bath before dawn. If can not, then make intention of fast and take bath later but before Fajr prayer). But if the time left (in finishing the night) is not enough then fast will not be Fard. However, she should spend the day as a fasting woman and should not do such things that are opposed to fasting like eating and drinking.

Q12: At what stage of their life can old men and women forgo fasting?
A. It is permissible for such old men and women who are called "Shaikh-e-Faanee" by the Shari'ah (i.e. who are so emaciated by the old age that they can not observe fasts and there is also no hope of improvement) to forgo fasting. But it is compulsory for them to pay "Fidyah" (payment or feedig an indigent to relieve oneself of the obligation) for each fast.

Q13: Should a Shaikh-e-Faanee observe fasts in winter in lieu of summer or give Fidyah?
A. If an old man or woman can not observe fasts in summer but can in winter then he/she can forgo fasting in summer for observing in winter. He/She can not pay Fidyah in such case.

Q14: What injunction is there for the one who can not observe fasts owing to weakness?
A. "Real weakness" must be distinguished from that of "lack of courage". The first thing to this effect is that sometimes devil inveigles one into believing that he can not do such and such work.

If he attempts to, he will be putting his life in peril. But when he takes courage to do the work seeking Allah's grace then he comes through with flying colours without the slightest damage to oneself. "Lack of courage" is nothing but a deception of Satan. Some people are there who do observe fasts even after 75 years of age and contrary to this some people who are under 70 can not do it because of weakness. Therefore, reality and unreality must be distinguished well from each other to save oneself from the devilish subterfuges.

Secondly, some people (faced with weakness) can not observe fasts in summer but can in winter. Such people can not pay Fidyah for their fasts but they should forgo fasts in summer and observe their Qada in winter.

Thirdly, some weak people can not observe fasts of the whole month (of Ramadaan) continuously but can do intermittently. Such people should observe as many fasts as they can in Ramadaan and observe Qada of the unobserved ones in winter.

Fourthly, a young or old who is so weakened by some disease that he can not observe fasts, can not pay Fidyah for his fasts but should wait for recovery. If he dies before recovery he should, when death is nigh, make a will for the payment of Fidyah.

In brief, Fidyah can be paid for fasts only when one can fast neither in summer nor in winter and neither continuously nor intermittently and that the excuse,reason due to which he can not observe fast must be genuine like old age which is an irreversible phenomenon. Some naive people think that every that person can pay Fidyah for his fasts who feels a difficulty in observance of fasts. It is not so at all. The facility of Fidyah is meant for Shaikh-e-Faanee only as expounded above.

CONDITIONS IN WHICH ONE CAN FORGO FASTING

Q15: What injunction is there for the one who collapses because of hunger and thirst?
A. If a fasting man collapses due to hunger and thirst and his life or the senses are in peril, in such case he can break his fast before time. No Kaffaarah will be due but he will have to observe Qada fast.

Q16: Can a fasting man break his fast before time or not under duress?
A. A fasting man can break his fast before time under duress. For example, he is threatened with death or amputation of any limb of the body or severe beating and he is sure that the threateners will do what they say if he does not break the fast, in such situation he must break his fast before time. If he does not and is killed by the threateners then he will be sinner, for, in such dire situations breaking fast before time even (God forbid!) drinking wine or blood and eating carrion or pork is as much permissible as these things are "Mubaah" (permissible) for the one who faces the pangs of hunger and is under compulsion. However, this injunction applies to only travelers and the sick who observed fast despite the leave (granted to them by the Shari'ah in this regard) and are now faced with duress.

Q17: What injunction is there for a "Muqeem" fasting man who is under duress?
A. If a fasting man who is "Muqeem" (resident) or healthy, is forced to break his fast before time can break fast if he wills. However, it is better for him not to break his fast and face torture with patience. If dies in this condition, he will be greatly rewarded in the hereafter.

Q18: Can a fasting man break his fast or not if stung by a snake?
A. If a snake stings a fasting man endangering his life he can break his fast before time.

Q19: Is Qada compulsory or not for those who break their fast before time due to some valid excuse?
A. It is compulsory for those who broke their fasts before time due to Shar'ee reason (valid excuse) to observe Qada fasts.

Q20: Should Qada fasts be observed serially or not?
A. It is not compulsory to observe Qada fasts serially. If one observes Nafil fasts before Qada fasts those will be deemed to have been observed. But the injunction to this effect is that Qada fasts should be observed soon after the excuse (the disability because of which the fasts were forgone, omitted) is over and before the coming of next Ramadaan. There is in a Hadees that fasts of one of the current Ramadaan will not be accepted who owes Qada (fasts) of the previous Ramadaan.

However, if one could not observe Qada and in the meanwhile second Ramadaan approached then he should observe fasts of this Ramadaan and observe Qada fasts later.

Q21: What injunction is there for the sick who recovered after paying Fidyah?
A. If a sick man paid Fidyah for his fasts and later he recovered being able to observe fasts then he must observe Qada and the Fidyah paid by him will be counted in "Sadaqa-e-Nafil" (supererogatory worship) and he will earn reward thereof.

Q22: Can posterity observe fasts of their parents?
A. Nobody can fast on behalf of someone else.

Q23: What is the quantity of Fidyah?
A. "Fidyah" which is due to "Shaikh-e-Faanee" for each fast is that he should give commodity,cash equal to "Sadaqatul Fitr" or feed an indigent with two meals.

Q24: How and when should Fidyah be paid?
A. It is optional for one to pay Fidyah of the full month of Ramadaan at the beginning of Ramadaan or in the end of Ramadaan. "Tamleek-e-Faqeer" is also no condition in this regard. Feeding an indigent with two meals will suffice for it. It is also not essential to pay Fidyah to as many indigents as the number of fasts but only one indigent can also be paid Fidyah of many fasts.

Q25: What injunction is there for the one who can not observe fasts of atonement because of old age?
A. If a fast of atonement is due to one on account of violating an oath or in case of unintentional or by mistake murder and he is unable to observe it owing to old age, can not pay Fidyah thereof, for, this fast is an indemnity which can not be recompensed with Fidyah. But in case, he owes Kaffaarah of breaking a fast before time or "Zehaar" (speaking such words that have the effect of a divorce) can feed sixty indigents with two meals if he can not observe fasts, as this Fidyah is proved by the Holy Quraan for fasts.

Q26: Can one who made "Nazar" to fast daily but could not, forgo fast and pay Fidyah thereof or not?
A. If one makes "Nazar" or "Mannat" (vow) to fast daily and begins observing fasts uninterruptedly, he will find it very difficult to meet essential needs of life like earning livelihood etc. In such situation, it is permissible for him to drop as many fasts as genuinely required for the purpose. But should pay Fidyah of each and every dropped fast. If not possible then do "Istighfaar" (seek forgiveness of Allah).

Q27: What injunction is there for the one who forwent fast(s) due to some valid excuse but did not observe Qada fasts later?
A. If a sick man recovered or a traveller reached his home and also found time enough to observe Qada of the fasts he forwent; in such case it is compulsory on him to observe as many fasts as the time (days) he finds. If he does not fast despite having time and dies (the death draws near) then he should make a will for the payment of Fidyah of these fasts.

Q28: What injunction is there for the one who dies facing valid excuse?
A. If one died facing a valid excuse (under which non-observance of fast is permitted) without finding time enough to observe Qada fasts, in such situation neither Qada nor Fidyah is due. If he made a will for Fidyah, it would be considered valid and would be paid from the one-third portion of his property. If he did not and his heirs paid at their own even then it would be considered valid.

Q29: Is there any condition or not for payment of Fidyah from one-third portion of deceased's property?
A. The condition of paying Fidyah from one-third portion of deceased's property is applicable only when the deceased has his heirs. If there is no heir then all property must be used for paying Fidyah if need be and in case the heir is only wife or hasband (as the case may be) she/he should be paid her/his due after separating l/3rd from the whole property of the deceased and whatever property is saved after paying the due right of the sole heir, can be paid as Fidyah if needed.

Q30: For how many fasts can a will of Fidyah be made?
A. Making a will of Fidyah is due for only those fasts which one could have observed after disability (valid excuse) was removed but he did not. For example, a traveller or a sick man forwent ten fasts and after the disability, valid excuse was removed (i.e. traveller reached his home, the sick recovered) he found five days and then expired. In such situation, a will of only five days will be due.

Q31: Is there any difference in the Fidyah of prayer and of fast or not?
A. The Fidyah of a fast is equal to Sadaqatul Fitr and so is of every "Fard" and "Witr" prayer i.e. half a Sa'a of wheat or one Sa'a of barley or price of any of these commodities.

Q32: To whom should Fidyah be given?
A. The same kind of people are deserving of Fidyah who are entitled to receiving Zakaat i.e. beggar, indigent, poor who must be a Muslim exclusive of Haashimi and one's posterity and parents.

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"WAAJIB" FASTS

Q 1: Which fasts are "Waajib" fasts?
A. The fasts of "Nazar" i.e. "Shar'ee Mannat" (lawful vow) which one vows to observe irrespective of determining the time of observance are "Waajib" (essential) to be observed by the one who makes "Mannat". There are two kinds of these fasts: (1). "Waajib Mo'aieyan" like the fasts of "Nazar-e-Mo'aieyan" (fixed) and (2). "Waajib Ghair Mo'aieyan" i.e. the fasts of "Nazar-e-Mutlaq" (unfixed). There are also other fasts whose observance is Waajib. An account of this to follow.

Q 2: How many conditions for "Nazar Shar'ee" are there?
A. There are some conditions for "Nazar" or "Shar'ee Mannat" whose fulfillment is Waajib if one makes:
1. "Mannat" should be made about such thing that comes under Waajib acts. Hence Mannat about inquiring after a sick man or going to a mosque or accompanying a funeral procession will not be valid.
2. The worship which is to be observed in regard to Mannat should not be a means to some other worship. So Mannat about performing ablution and bath will not be correct.
3. Mannat should not be made about such thing which is already Waajib or will be Waajib later upon one (under Shari'ah) like offering "Zuhr" prayer of today or any other obligatory prayer.
4. The thing about which Mannat is made should not be a sin in itself. But if it carries a sin because of some other reason then Mannat will be valid. For example, observance of fast on Eid day is forbidden but if one makes Mannat for it, his Mannat will be correct. The injunction to this effect is that fast should not be observed on this day but on any other day, for; this Mannat is flexible due to falling on Eid day. Fast itself is a lawful thing, though.
5. Mannat should not be made about such thing that is impossible to attain to, for instance, to vow that I will fast "yesterday". This Mannat is not valid.

Q 3: Which fast is called "Mannat" fast and how many kinds of it are there?
A. To intend observance of fast on fulfillment of one's need is called "Mannat" fast that is also termed as "Nazar" fast. There are two kinds of it:
1. Linking the observance of fast with the condition of fulfillment of need. For example, one says that if his such and such need is fulfilled or a sick man says if he recovers, he will fast. In such cases, if the aspirant had his desire fulfilled, observance of as many fasts as he had intended to would be Waajib. But in case one links the observance of fast with such a work which he does not want to do, for instance, he says if I go to your house so many fasts will be due to me. It means he does not intend to go to. If he goes to, fasts will become due. In this case, it is optional for one to either fast or pay Kaffaarah on violating his oath. Injunctions concerning "Qasam" (oath) are applicable to some cases of Mannat. These forms of Nazar are called "Nazr Mo'allaq".
2. The second kind of "Nazar" is "Nazar Ghair Mo'allaq" i.e. not to link Mannat with any condition. If one makes Mannat about offering prayer or observance of fast or performance of Hajj or 'Umrah, in this case he will have to fulfill his Mannat.

Q 4: One wanted to say something else but uttered the word of "Mannat" involuntarily. Will the injunction of Mannat apply to this case or not?
A. It is not essential for Mannat that the intention of one should conform to his words. If one wanted to say something else but uttered the word of Mannat involuntarily, in such case Mannat

would stand correct and have to be fulfilled. Or one wanted to say "I will observe a fast for the sake of Allah" but spoke "one month's fasts" involuntarily then he would have to fast for a mouth as the injunctions of Mannat apply to words not to intention.

Q 5: What about "Mannat" of "Aieyaam-e-Manheey"?
A. If one makes Mannat to observe fast(s) on "Aieyaam-e-Manheey" (the days on which fasting is forbidden) i.e. Eidul Fitr, Eidul Adha (Azha) and 11th, 12th and 13th of Zilhijj, his Mannat will be correct. But it is sinful to fast on these days for showing disregard for the Divine boon as the said days are the days of Divine hospitality to the believers. The fasts of Mannat should not be observed on these days but on other days as Qada. If he fasts on these days his Mannat will be fulfilled but he will incur sin.

Q 6: How many fasts should one observe if he makes Mannat of full month's fasts?
A. If one has not determined any particular month for fasts then he should observe full thirty fasts even though the month in which he fasts is of 29 days and in case he has determined a month for the purpose like Rajab or Sha'baan then he should fast for the full month uninterruptedly irrespective of whether the month is of 29 days or of 30.

Q 7: What injunction is there to the effect that one makes Mannat of fasting for a month but any fast of them is omitted,dropped unintentionally?
A. If any of full month's fasts is omitted that one can be observed later. There is no need to fast afresh for a month.

Q.8: What injunction is there to the effect that one makes Mannat of fasting for a month uninterruptedly but omits any fast of them?
A. The one who makes Mannat to fast for a month uninterruptedly can not omit any fast of them. If does, he will have to fast afresh for a month to fulfill his Mannat.

Q.9: What injunction is there for a woman who makes Mannat to fast for a month?
A. If a woman makes Mannat to observe fasts of full one month she should observe thirty fasts during the time she is free from menstruation. If she does not and has menstruation during the observance of fasts, in such case she shall have to fast afresh for 30 days after the natural period is over.
And in case it is normal with her to have menstruation before the completion of month (i.e. she can not remain purified for full 30 days) then she should observe remaining fasts uninterruptedly immediately after the natural period is over to complete the total of 30 fasts.

Q10: Should one who makes Mannat of uninterrupted fasting for a month, drop fast(s) if "Aieyaam-e-Manheey" fall during the course of observing these fasts?
A. One should not fast on "Aieyaam-e-Manheey" (the days on which fasting is forbidden) even though he has made Mannat of uninterrupted fasting for a month if fall during the course of these fasts. But should observe Qada of them uninterruptedly beginning the very next day (of Aieyaam-e-Manheey). If he omits any fast now then he will have to observe fasts afresh for a month.

Q11: How many fasts should one observe who makes Mannat about fasting during the current month?
A. One who makes Mannat about fasting during the current month is not required to fast for a month but he should fast on the remaining days of the current month. If it is the month of Ramadaan then his Mannat will not be correct as the fasts of Ramadaan are themselves "Fard".

Q12: When does it become compulsory to honour one's Shar'ee Mannat?
A. Mannat is of two kinds i.e. "Mo'allaq" and "Ghair Mo'allaq". One can not honour his "Nazar Mo'allaq" unless it is fulfilled. If he fasted for Mannat first and then it is fulfilled. These fasts will not substitute for the fasts he has to observe after his Mannat's (Nazar's) fulfillment. He will have to fast again. And in case of "Ghair Mo'allaq" it is not required that fasts should be observed or prayer offered (as the case may be) after Mannat's fulfillment even though one has determined time or place for the purpose. Honouring Mannat before its fulfillment or before time will also serve the purpose.

Q13: When should one who makes Mannat of one or two fasts, observe fasts?
A. The one who makes Mannat to observe one or two or three fasts can observe these fasts on whatever days he want to except for "Aieyaam-e-Manheey". But in case, he makes Mannat to observe fasts consecutively then he will have to do so otherwise it is optional for him to observe fasts one after another or on alternate days or intermittantly.

Q14: Can one who made Mannat of fasts on different occasions, observe fasts consecutively or not?
A. It is permissible for one to observe fasts consecutively who made Mannat of fasts on different occasions, for instance, he vowed to fast for ten days or vowed on different occasions to observe fasts.

Q15: What injunction is there to the effect that a sick man dies before observing fasts of his Mannat?
A. If a sick man made Mannat to fast for a month but died before recovery then no fast is due to him. But in case, he recovered only for a day and then died without fasting on that day then he must make a will for the payment of "Fidyah" of full month's fasts before death and if he fasted on the day and then died even then he should make a will for Fidyah of the remaining fasts.

Q16: What injunction is there to the effect that a healthy man dies without observing fasts of his Mannat?
A. If a healthy man made Mannat to fast for a month but died before the passage of the month then a month's fasts would become due. He is required to make a will for the payment of Fidyah of the remaining fasts before death.

Q17: When will fast become due if one makes Mannat to fast for the sake of Allah on the day when such-and-such person will come to him?
A. If the person in question comes (to the one who made Mannat) before meridian Shar'ee or after lunch time or the Mannat making-person is a lady who has menstruation on the day, in such case no fast is due as the Mannat-making person did not find that day for the fast.

Q18: What injunction is there if one makes Mannat to always fast on a particular day?
A. If one uttered thus: I will always fast for the sake of Allah on the day when such-and-such person will come. In such case, if the person in question comes after lunch time then the fast of

that day will not be due but he is required to fast regularly every week. For example, the requisite person came on Monday then fasting on every Monday will become due.

Q19: What should one do if two Mannats fall on the same day?

A. If one makes Mannat to fast always on the day when such-and-such person will come and in other Mannat he vows to fast always on the day when such-and-such sick man will recover and by chance both the Mannats are fulfilled on the same day i.e. the person in question came to and the sick man recovered, in such situation he is required to fast regularly on that particular day every week. Thus both the Mannats will be honoured.

Q20: Will fast be due or not if one intends to fast while making Mannat but does not utter the word of fasting?

A. If one makes Mannat intending to fast but does not utter the word of fasting then he should observe as many fast as he intended to and in case he intended to fast but did not determine the number of fasts then he should observe three fasts.

Q21: Which fasts other than "Nazar" fasts are Waajib?

1. If one begins to observe a "Nafil" fast intentionally then it is incumbent (Waajib) upon him to complete it.

2. If a Nafil fast is broken before time due to some inevitable situation like a woman has menstruation during fasting even then observance of its Qada is Waajib (essential).

3. If one intends to observe "Etikaaf' (retirement to mosque for a certain time) then he must fast for it.

4. Breaking a Nafil fast before time will make "Qada" of it Waajib.

5. If one makes Mannat to fast on Aieyaam-e-Manheey i.e. Eidul Fitr, Eidul Adha (Azha) and 11th, 12th and 13th of Zilhijj then it is Waajib to honour it but he should observe Qada of these fasts on some other days.

Q22: What injunction is there to the effect that one fasts on prohibited days without a Mannat?

A. If one observes a Nafil fast on Aieyaam-e-Manheey (the days on which fasting is forbidden), he should break it before time thereby to save oneself from being ingrate to the Divine hospitality (to the believers). In the given situation no Qada thereof will be due.

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"NAFIL" FASTS

Q.1: How many kinds of "Nafil" fasts are there?
A. All fasts other than "Fard" and "Waajib" are Nafil (superarogatory,Optional) fasts which include "Masnoon" or "Mustahab" (accepted or desirable) fasts and also those ones which are called "Makrooh Tahreemi" (odious to the extent of being forbidden) or "Makrooh Tanzeehi" (undesirable) under Shari'ah.

Q.2: Which "Nafil" fasts are excellent excepting Ramadaan?
A. Fasting on the first ten days of Zilhij is the most excellent act next to Ramadaan. There is in a Hadees that worship done during the first ten days of Zilhij is dearer to Allah than done on other days. A fast observed during these days carries reward equivalent to one year's fasting and staying in prayer i.e. offering "Tahajjud" (late night prayer) carries a reward equivalent to "Qadr" night and fasting on "Arafah" (major Hajj day) which is the most excellent day of the year is particularly an excellent worship.

Q.3: What is the reward of Arafah's fast?
A. An authentic tradition in this respect says that the reward of Arafah's fast is equivalent to thousands of fasts and forgiveness of the sins of full two years. The Holy Prophet said that Arafah's fast forgives sins of the preceding year and of the following year.

Q.4: Which other fast is highly rewarding after Arafah's?
A. The most rewarding fast next to Arafah's is the fast of "Aashooraa" (the day of the 10th of Muharram). This fast should better be preceded by the fast of 9th Muharram. Aashooraa's fast carries the reward of forgiveness of sins of the preceding year. The Holy Prophet said that I potently hope that Allah Almighty forgives the preceding year's sins of the believer who fasts on Aashooraa. The Holy Prophet himself fasted this day and enjoined others to do so.

Q.5: Where did the Holy Prophet observe Aashooraa's fast first?
A. When the Holy Prophet migrated to holy Madinah from holy Makkah found Jews fasting on Aashooraa. On inquiry they told that "this is a grand day, for, Allah Almighty had delivered Prophet Moses and his community from the evil of Pharaoh and drowned Pharoah and his community. That's why Prophet Moses fasted this day as a token of gratitude to Allah and we followed his suit."
Hearing this, the Holy Prophet said "we have a greater right and are nearer to Prophet Moses in following his practice than you." The Holy Prophet himself observed fast on Aashooraa and enjoined others to follow his Sunnat. (*). Aashooraa is a very blessed day and carries many excellences.
(*). This Hadees reveals that observance/celebration of the day on which Allah Almighty showered His special blessings is correct and praise-worthy act as it reminds of the Divine blessing and make believers to be thankful to Allah Almighty. The Holy Qur-aan itself says: "Wazkuroo Aiey-yaamil Laah" (remember the Days of Allah/Allah's blessings). To us (Sunni Muslims) the birthday of the Holy Prophet is higher than 'Eids, for, had this not occurred then there would have been no occasion to celebrate 'Eids. All Divine blessings, boons and favours were given, are being given and will continue to be given because of him (the Holy Prophet). Therefore, the Holy Prophet said about his observance of fast on Monday thus: "Feehi Wulittu" (I was born this day).

Q.6: Please explain some excellences of Aashooraa?

A. The day of Aashooraa is so blessed and illumined that Allah Almighty endowed a group of Prophets with an exclusive honour and miracles on this day and graced them with even closer propinquity to Himself and exalted them even higher. On this blessed day Allah Almighty:

1. Chose Prophet Adam from amongst His creatures and granted him the appellation of "Safi-yullah" (God's elect).
2. Lifted Prophet Enoch (Hadrat Idrees) up to the heavens.
3. Anchored Noah's Ark to mountain Joodee.
4. Invested Prophet Abraham with the robe of honour and graced him with the appellation of "Khaleel-Ullah" (God's friend).
5. Extinguished the pyre raised by Nimrod and changed into a garden for him (Prophet Abraham).
6. Forgave Prophet David his slip.
7. Removed calamities from Prophet Job (Hadrat Aieyub).
8. Rescued Prophet Jonah (Hadrat Younus) from the belly of fish.
9. Made Prophet Jacob (Hadrat Ya'qoob) and Prophet Joseph (Hadrat Yousuf) meet up.
10. Created Prophet Jesus and lifted him up to the heavens alive.
11. Created Prophet Adam and Eve.

Q.7: Please also tell about some good works (if are there) to do on Aashooraa?

A. There is in Taurah (Pentateuch) about the blessed day of Aashooraa that:

1. Observing fast on this day is as if one fasted the whole year.
2. Whoever strokes the head of an orphan this day, Allah Almighty will grace him with a grand tree laden with precious garments and ornaments whose quantity is known to Him alone for each hair, in paradise.
3. Allah Almighty will illumine the heart of the one who guides an astray into straight path this day.
4. Giving alms to an indigent,beggar this day is tantamount to giving alms to all indigent,beggars.
5. If one suppresses his anger this day (although he is able to vent his spleen, to retaliate), Allah Almighty will enlist him among those with whom He (Allah) is pleased.
6. Whoever respects and helps "Miskeen" (indigent, poor) this day, Allah Almighty will bless him in grave.

The Prophet of Mercy (Saieyyidinaa Muhammad, may Allah's choicest blessings and peace be upon him) said about this day:

1. Whoever spends generously this day on his family (i.e. feeds them with the best victuals) Allah Almighty will grant him in abundance. Hadrat Sufyaan bin Oyaiena (may Allah shower His blessings on him) said that we did it for fifty years and found abundant subsistence every year.
2. If one takes bath this day no disease can afflict him during the whole year except for death and if he applies antimony to the eyes will not suffer from eye-sore (i.e.he will not lose his sight).
3. The one who spends the night of Aashooraa in worship and day in fast will be safe from the strain and stress of death.

Q.8: How is that for holding gatherings in respect of Hadrat Imaam Husain's martyrdom during the first ten days of Muharram?

A. It is permissible and lawful to hold gatherings to highlight the tragedy of Karbalaa i.e. martyrdom of Saieyyidinaa Imaam Husain (may Allah be pleased with him) during the first ten

days of Muharram or during the entire month of Muharram provided that correct naratives are expounded. The events of Karballa carry a comprehensive lesson of patience, perseverance, resoluteness and submission to Allah's will and are reflective of unflinching adherence to the standards of Islaam and practical and intrepid demonstration of following Shari'ah and Sunnah of the Holy Prophet. He (Imaam Husain) sacrified his children, family, relatives, companions and even his own life sans any crying or wailing to save Islaam. However, the blessed lives of the Prophet's companions should also be summed up in such gatherings to distinguish the gatherings of Ahle Sunnat wa Jama'at from that of Shia sect.

Q.9: Which other fasts are observed after Arafah's and Aashooraa's?
A. Six fasts during Shawwaal (Eidul Fitr's month). The Holy Prophet said that the one who observed the fasts of Ramadaan followed by six fasts during Shawwaal would be like he who fasted the full year, for, a virtue earns the doer ten-fold reward. Thus Ramadaan's fasting is equal to ten months' fasting and observance of six fasts is equivalent to two months' totalling full year's fasts.

There is in another Hadees that the one who fasted whole the month of Ramadaan and then observed six fasts during Shawwaal would become free from sins as he was on the day his mother bore him.

Q10: Should these six fasts be observed consecutively or intermittently?
A. It is better for one to observe these fasts intermittently like two every week or as may be convenient for him. However, it is also permissible to observe the six fasts consecutively after Eid day.

Q11: When should Nafil fasts be observed during Sha'baan?
A. Fasting during Sha'baan to welcome the blessed month of Ramadaan is a highly rewarding act but stress has been laid on 15th of Sha'baan. A Hadees urges the believers to stay (in worship) on the 15th night of Sha'baan and observe fast in the day as Allah Almighty specially manifests Himself in the lowest heaven this night after sunset and says (addressing His servants): Is there any to seek forgiveness of Me so that I may forgive him. Is there any to implore Me for subsistence so that I may favour him with it. Is there any afflicted, distressed so that I may remove suffering from him. Is there any... and this grace continues until the dawn of Fajr. Another Hadees says that Allah Almighty casts a merciful eye on and forgives all His servants this night except infidel, malicious, he who severs ties with relatives, he who trails his garment(s), disobedient to parents, drunkard and murderer.

Q12: On which day should one fast during Rajab?
A. There is in a Hadees that fasting on 27th of Rajab earns one the reward of five years' fasting. However, the whole month is there to fast. On whichever day one fasts will get the reward.

Q13: Is there any injunction for observing three fasts every month?
A. Yes, there is in a Hadees transmitted by Hadrat Abu Dardaa (may Allah be pleased with him) that the Holy Prophet exhorted him to do three virtuous deeds regularly which includes observance of three fasts every month.

A Hadees says that observance of three fasts every month is like ever-fasting. Another Hadees says that fasting of Ramadaan and observance of three fasts every month purifies the breast

(heart). Yet another Hadees stresses the believers to fast for three days every month, for, this worship clears one of sins as the water washes a dirty cloth clean.

Q14: Are there some determined days for these three fasts or one can do any days?
A. One can observe these three fasts any days during the month. But there is in a Hadees that if one wants to observe three fasts in a month then he should fast on "Aieyaam-e-Beed" (the brightest nights) i.e. 13th, 14th and 15th of a lunar month. Observance of fasts on Aieyaam-e-Beed will earn one double reward i.e. the reward of fasting and the reward of observance of fasts on the particular days. May Allah Almighty illumine our hearts with the blessings of these blessed days and the brightest nights- Aameen.

Q15: On which day of a week is fasting desirable?
A. Observance of fast on Monday and Thursday is a desirable act. The Holy Prophet said: doings of humanbeings are produced in the most exalted court of Allah Almighty on Monday and Thursday. So I like my deeds to be produced in a state of fasting. Ummul Mu'mineen Hadrat Aiesha Siddiqa (may Allah be pleased with her) said that the Holy Prophet used to fast particularly on Monday and Thursday. It has been reported in "Sahih Muslim" that when the Holy Prophet was asked about his fasting on Monday he said "it is the day of my birth and the day when I received first revelation (Vahee)".

Q16: Does fasting on Wednesday and Thursday carry excellence or not?
A. The Holy Prophet said that fasting on Wednesday and Thursday delivers one from Hell-fire. There is in a Hadees that the one who fasts on Wednesday, Thursday and Friday will be favoured with a transparent palace in paradise and another Hadees says that whoever fasts on these days and then gives "Sadaqa" (charity) on Friday will become free from sins as he was on the day his mother bore him.

Q17: How is that for fasting on Friday only?
A. Observing fast particularly on Friday without being preceded or followed by another fast is "Makrooh Tanzeehi" (undesirable act). There is in a Hadees that the night of Friday should not be particularised for stay (in worship) and (day of) Friday for fasting. However, there is no harm if one is observing some kind of fasts and Friday falls during the course of the fasting. A tradition transmitted by Ibne Khuzaimah says that Friday is (weekly) Eid day (of the believers) so Eid day should not be made a fasting day unless preceded or followed by another fast. When Hadrat Jaabir (may Allah be pleased with him) was asked during the circumambulation of Ka'bah, as to whether or not the Holy Prophet had forbidden fasting on Friday. He said: Yes, he did by the Sovereign Lord (Rabb) of this house (Ka'bah).

Q18: In which cases is breaking of Nafil fast before time permissible?
A. Breaking Nafil (superarogatory, optional) fast before time without a valid reason,excuse is impermissible. But in some cases, for instance, if the host does not join his guest while entertaining him to food and the guest will mind it or one is guest of somebody who serves him food and if he does not take, it will hurt the host, the Nafil fast can be broken before meridian Shar'ee not later provided that one could observe its Qada. If one observed a fast against the will of his parents, for example, he fasted for enjoyment but now it is unbearable for him he can break it even after "Zawaal" (decline of the sun) but prior to Asr time not later, due to displeasure of the parents and in case one wants to observe Nafil fast but his parents forbid him for fear of illness, he must obey his parents.

Q19: Is it permissible or not to break Nafil fast before time for invitation?
A. It is a Sunnat to accept a Muslim brother's invitation.

A Nafil fast can be broken before "meridian Shar'ee" to attend the invitation.

Q20: How is that for observing Nafil fast without husband's permission?
A. Woman should not observe Nafil fast as well as the fasts of "Mannat" (vow) and "Qasam" (Oath) without the permission of her husband. If she fasts, her husband can make her break the fast before time and in such case "Qada" of the broken fast will become due. But for its observance too, she is required to seek his permission. However, if her husband is on journey or sick or attired in "Ehraam" (pilgrim robe) she can observe Qada fasts without his permission even if he forbids her to do so. But she can not observe Nafil fasts in the said cases without his permission. In case of Ramadaan fasts and Qada of Ramadaan she is not required to seek her husband's permission. If he forbids her even then she must observe.

"ETIKAAF" (RETIREMENT TO MOSQUE)

Q.1: What does "Etikaaf' mean?
A. 'Etikaaf means to stay in mosque for a certain time with the pure intention of worship or of seeking proximity, nearness of Allah Almighty.

Q.2: What are the prerequisites of 'Etikaaf?
A. There are some prerequisites of 'Etikaaf (retirement to mosque for a certain time): (1). Intention. If one stays in a mosque without the intention of 'Etikaaf will not earn its reward, (2). One must be Muslim and (3). Sane, if one is not in his senses he will not earn the reward of 'Etikaaf, (4). Stay in such mosque where Imaam and Muazzin are posted, (5). To be free from seminal pollution. It is unlawful for "Junbi" (seminally or sexually polluted man) to enter a mosque, (6). For woman: to be free from "Haiz-o-Nifaas" (menstruation and discharge of blood of the child-birth) and (7). Fasting. If one observes 'Etikaaf of vow.

Q.3: Is maturity a prerequisite for 'Etikaaf or not?
A. Maturity is no condition for 'Etikaaf. An immature boy able to differentiate between the good and bad can observe 'Etikaaf in mosque.

Q.4: Is it conditional for one or not to observe 'Etikaaf in Jaama' Masjid?
A. Jaama' Masjid (principal mosque of the locality) is no condition for 'Etikaaf. It can be observed in "Masjid-e-Jama'at" (a mosque where Imaam and Muazzin are posted) even though congregation is not regularly held five times a day. However, 'Etikaaf can be observed in every mosque irrespective of permanent Imaam and Muazzin or congregational prayer.

Q.5: In which mosque is observance of 'Etikaaf highly rewarding?
A. Observance of' Etikaaf in "Masj id-e-Haram Shareef' (the holy Ka'bah) earns one the highest reward (of all mosques under the sun) and then (in descending order) in "Masjid-e-Nabvi" (the Holy Prophet's mosque), "Masjid-e-Aqsa" (Dome of the Rock in Jerusalem) and then that one where large number of Muslims offer congregational prayer.

Q.6: Can a woman observe 'Etikaaf in mosque or not?
A. It is "Makrooh" (odious) for a woman to observe 'Etikaaf in mosque. She must observe it in her house at the place she has reserved for offering prayer which is called "Masjid-e-Bait" (the place reserved for prayer at home). It is "Mustahab" (commendable) for women to reserve a place in their houses for prayer and keep it clean and tidy. It is better if this place is a little raised from the ground (level) like a platform. It is also better for men to offer their Nafil prayers at home for which a place should be reserved.

Q.7: How many kinds of 'Etikaaf are there?
A. 'Etikaaf is of three kinds i.e. (1). "Waajib". One makes "Mannat" (vow) of 'Etikaaf uttering the words of vow. Mere intention will not make 'Etikaaf due, (2)."Sunnat-e-Muakkadah". It must be observed during the last ten days of Ramadaan and (3).'Etikaaf other than the above-mentioned two kinds which one wants to observe are "Mustahab" and "Sunnat-e-Ghair Muakkadah".

Q.8: What is the method of observing Ramadaan's 'Etikaaf?
A. One (fasting man) should enter the mosque on 20th of Ramadaan at the time of sunset (before the Azaan of Maghrib prayer) with the pure intention of 'Etikaaf and stay there till the end of Ramadaan i.e. leave the mosque after Maghrib of 30th Ramadaan or if the Moon of Eid is sighted on 29th as the case may be. If the 'Etikaaf observing man makes intention of 'Etikaaf after Maghrib prayer, he will deprive himself of the Sunnat.

Q.9: On whom is Ramadaan's 'Etikaaf due?
A. Observance of Ramadaan's 'Etikaaf during last ten days is "Sunnat-e-Kifaayah" i.e. a responsibility which will be fulfilled even if done by only one believer in a town otherwise all will be made accountable for it.

Q10: Which time is fixed for "Etikaaf-e-Mustahab"?
A. There is no fixed time for 'Etikaaf-e-Mustahab. As soon as one enters a mosque and forms "Niyat" of 'Etikaaf, begins earning its reward and will keep earning so long as he remains in the mosque. On stepping out of the mosque his 'Etikaaf will automatically come to an end. NOTE: This "Sawaab" (reward of virtue) involves no labour. Just an intention of 'Etikaaf in a mosque earns one reward. So one must not miss it. It is better if an inscription to this effect is put beside the main gate of every mosque advising believers to make intention of 'Etikaaf after having entered the mosque to earn reward gratis. It will serve as reminder to the knowing men and make unknowing ones aware of the reward.

Q11: Is fast conditional for 'Etikaaf?
A. Fasting is no condition for 'Etikaaf-e-Mustahab. But it is a prerequisite for 'Etikaaf-e-Sunnat which is observed during last ten days of Ramadaan and also for the 'Etikaaf of Mannat.

Q12: Will Sunnat be deemed to have been fulfilled if a sick man or a traveller observed 'Etikaaf without fasting?
A. If a sick man or a traveller observed 'Etikaaf without fasting it would not fulfill Sunnat. Such 'Etikaaf is Nafil one. He will earn the reward of Nafil worship.

Q13: Will fast be due or not if one makes intention of Mannat's 'Etikaaf sans fasting?
A. Fasting is a prerequisite for the 'Etikaaf of Mannat. If one formed Niyat of one month's 'Etikaaf without fasting even then he will have to observe fasts during 'Etikaaf.

Q14: Is it right or not to make Mannat for observing 'Etikaaf at night?
A. It is wrong to make Mannat for observing 'Etikaaf at night because fast is not observed in the night. Similarly if one makes Mannat for observing 'Etikaaf today and he has taken meal then his 'Etikaaf will not be valid. Likewise, if one makes intention of Mannat's 'Etikaaf of today after meridian Shar'ee and is not in the state of fast then his Mannat will not be correct as he can not intend for fast now and in case he can, for example, he makes intention before meridian Shar'ee even then his 'Etikaaf will not be valid, for, this fast is Nafil one whereas "Waajib" fast is required for 'Etikaaf. And if one observed Nafil fast and then made Mannat of 'Etikaaf, his Mannat would not be correct as Nafil fast can not be a substitute for Waajib fast.

Q15: Can Mannat of a month's 'Etikaaf be fulfilled in Ramadaan or not?
A. If one makes Mannat of observing one month's Etikaaf he can not fulfill it in Ramadaan. He will have to observe fasts particularly for this Etikaaf.

Q16: Is it permissible or not to step out of the mosque during Etikaaf?
A. The one who is observing "Etikaaf Waajib" can not step out of the mosque without a valid excuse. If he does, his Etikaaf will be spoilt. Likewise, Etikaaf-e-Sunnat will also get spoilt if the Etikaaf-observing man steps out of the mosque without a valid excuse.

Q17: Can woman come out from "Masjid-e-Bait" during Etikaaf or not?
A. A woman who is observing Etikaaf irrespective of "Waajib" or "Masnoon" at Masjid-e-Bait (the place reserved for prayer at home) can not come out from It without a valid excuse. If she does even though remains within the precinct of her house, her Etikaaf will be spoilt.

Q18: What excuse is there for stepping out of the mosque during Etikaaf?
A. There are two excuses for coming out from the mosque during Etikaaf i.e. (1)."Haajat-e-Tabi'ee" (natural needs) like relieving oneself, abstersion, ablution and bath and (2)."Haajat-e-Shar'ee" (Shar'ee needs) like offering Jumu'ah or Eid prayer in other
mosque if not held in the mosque where he is observing Etikaaf or to climb the minaret of the mosque for calling Azaan if its way/door is from outside the mosque and in case the way of the minaret is from inside the mosque then anyone can climb it for Azaan without particularising the Muazzin.

Q19: Can Etikaaf-observing man perform ablution or bath in mosque?
A. The permission accorded to "Mo'takif (Etikaaf-observing man) for stepping out of the mosque to perform ablution or take bath is aimed at preserving the sanctity of the mosque, for, dropping/sprinkling the water of ablution or bath in mosque is unlawful. And in case a trouph,basin is available in which he can perform ablution taking all care that no drop of water falls in the mosque during the process then he can not go out of the mosque for ablution. If he does, his Etikaaf will be spoilt. Likewise, if there is a place or pond for performing ablution or bath within the periphery of the mosque then he can not go outside.

Q20: Can "Mo'takif stay or not outside the mosque for some other need after relieving oneself?
A. If Mo'takif (Etikaaf-observing man) goes out of the mosque to relieve oneself he must come back immediately after abstersion without any delay. If the house of his friend is situated near the mosque then he is not required to use his (friend's) lavotary. He can go to his own house for the purpose. But in case, he has two houses - one is located near the mosque and the other at some distance then he should go to the nearby house. The religious scholars maintain that if Mo'takif goes to the distant house in the given case, his Etikaaf will be spoilt.

Q21: When should Mo'takif leave the mosque for other mosque to offer Jumu'ah prayer?
A. If Jumu'ah prayer is not held in the mosque where one is observing Etikaaf then he should leave the mosque for the nearest mosque where Jumu'ah prayer is held at such time after post-meridian that he could offer Sunnat prayer there before second Azaan and in case the mosque where Jumu'ah prayer is held is situated at a distant place then he can go even before meridian. But he should leave at such a calculated time that he could, reaching there, offer Sunnat prayer before second Azaan. He should reach there neither much before the time nor be late.

Q22: How long can this Mo'takif stay in mosque after offering Jumu'ah prayer?
A. Mo'takif should come back to his Etikaaf s mosque after having offered Jumu'ah prayer followed by four or six Rak'ahs of Sunnat. If he needs to repeat Zuhar prayer (being doubtful about the accomplishment of Jumu'ah prayer due to omission of any pre-requisite), he should offer it in his Etikaaf s mosque.

Q23: Will Etikaaf of this Mo'takif be spoilt or not if he stays in the principal mosque?
A. The Mo'takif who came to the principal mosque to offer Jumu'ah prayer (from his Etikaaf s mosque) and did not go back but instead stayed there for a day and night or completed his Etikaaf there in such case his Etikaaf would not be spoilt. But it is Makrooh to do so.

Q24: Can Mo'takif go or not to other mosque for congregational prayer?
A. If one is observing Etikaaf in such mosque where Jama'at (congregational prayer) is not held five times a day then he can go to other mosque to attend Jama'at.

Q25: Can Mo'takif step out of the mosque for some other need than "Haajat-e-Shar'ee" or "Haajat-e-Tabi'ee"?
A. Mo'takif can step out of his Etikaaf s mosque under the doctrine of necessity apart from Shar'ee needs and natural needs. For example, the mosque where one is observing Etikaaf falls down or he is forced out of the mosque or he is under threat and feels that if he does not leave the mosque, irreparable harm may come to his person or to his property, in such case if he shifts to other mosque, his Etikaaf will not be spoilt.

Q26: How is that for Mo'takif who goes out of the mosque to rescue a drowning man or for such exigent case?
A. If Mo'takif steps out of the mosque to rescue a drowning man or a man engulfed in fire or to give evidence in a case or to inquire after the sick or to attend funeral prayer even though there is none to offer funeral prayer, in such case his Etikaaf will be spoilt.

Q27: Will Etikaaf be spoilt or not if Mo'takif eats or drinks something during fasting by mistake?
A. If Mo'takif eats or drinks something in the day by mistake, his Etikaaf will not be spoilt. Likewise, Etikaaf is not spoilt by abuse or brawl but such indecent things strip it of the divine light and grace.

Q28: Which things spoil Etikaaf?
A. The following things spoil Etikaaf:
(1). Stepping out of mosque without necessity, (2). to have sex intentionally or unintentionally irrespective of discharge and whether it is done within or without the precinct of the mosque in the day or at night, (3). to kiss or (4).touch or (5) hug a woman provided that he discharges, (6). for woman: to be free from menstruation or (7). discharge of blood of the childbirth, (8). protracted madness or unconciousness that one can not observe fast.
It is unlawful for a Mo'takif to kiss or touch or hug a woman though he does not discharge, for, such acts come under sex. However, discharge during sleep does not spoil Etikaaf.

Q29: Which acts are permissible for Mo'takif in mosque?
A. Mo'takif can hold "Nikah" (can be united in matrimony) and can refer to his wife verbally if divorced her revocably (can remarry his wife whom he divorced conditionally) in mosque. Likewise, he can eat, drink and sleep in mosque maintaining the sanctity of the mosque. If he goes out of the mosque for such purposes, his Etikaaf will be spoilt. Non-Mo'takif can not eat, drink and sleep in a mosque unless he intends for Etikaaf and offers prayer or do "Zikr" (remembrance of Allah) before doing so.

Q30: Can Mo'takif buy or sell something in mosque under necessity?
A. Mo 'takif can buy or purchase a thing necessary for his family in mosque provided that the commodity is not placed inside the mosque. If done then it should be in such a small quantity

that it does not encroach the space of the mosque and in case shopping is done for business even though the merchandise is not placed in the mosque then it is impermissible.

Q31: How is that for keeping quiet during 'Etikaaf?
A. If Mo'takif keeps silence under the impression that keeping quiet during 'Etikaaf is a rewarding act, it is "Makrooh Tahreemi" (strictly odious act) otherwise there is no harm in keeping silence and in case he keeps quiet to avoid indecent or frivolous talk then it is, of course, a rewarding act because avoidance of indecent talk is Waajib.

And indulgence in such talk that carries neither reward nor sin meaning "Mubaah" is also Makrooh for Mo'takif unless direly needed. Indulgence in Mubaah talk in mosque without necessity ruins goodnesses as fire consumes the fuel.

Q32: In which acts should Mo'takif busy himself?
A. Mo'takif must busy himself in reading,reciting the Glorious Quraan and Ahaadees (Prophetic sayings, practices and guidances), extensive invocation of Allah's blessings on the Holy Prophet (Durood Shareef), teaching of Islamic knowledge, reading of the Holy Prophet's, other Prophets', companions' (of the Holy Prophet), saints' and savants' lives, writing of Islamic books and listening to Islamic lectures and attending the meetings,sittings of "Zikr" (repeated invocation of Allah's Name/attributes) etc. if held in the mosque.

Q33: Will "Qada" become due or not if Mo' takif abandons Etikaaf?
A. There is no "Qada" (observance of worship again to offset the loss, sin) of Nafil Etikaaf if Mo'takif abandons it. But if Mo'takif abandons "Masnoon Etikaaf of the last ten days of Ramadaan then he will have to observe "Qada" only of the day on which he abandoned it not of full ten days. And in case he forsakes the Mannat's Etikaaf of a determined month then he should observe Qada of the remaining days and if Mannat was aimed at observing continuous Etikaaf then he should observe Etikaaf afresh and if it was not continuous one then observe Qada of the residual days.

Q34: Will Qada be due or not if Etikaaf is discontinued unintentionally?
A. If Etikaaf is abandoned intentionally or unintentionally its Qada will become due even in case Mo'takif forsakes Etikaaf for sickness or woman has menstruation or discharge of blood of the child-birth or Mo'takif goes mad or falls unconscious and remains in this condition for a long time. Qada will be due of as many days as are abandoned. If whole of Etikaaf is given up then Qada of full Etikaaf will be due. And in case Mannat is aimed at observing continuous Etikaaf then it will have to be observed afresh continuously if abandoned.

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"HAJJ" (THE HOLY PILGRIMAGE)

Q.1: What is Hajj?
A. The literal meaning of "Hajj" is to intend or plan for and according to Shar'ee terminology it means to halt at 'Arafaat (the vast expense near Makkah where major Hajj rite is performed on 9th Zilhij after having adopted "Ehraam"(unstitched cloths) and to perform circumambulation of "Ka'bah" (the House of Allah). Performance of some rites, ceremonies and worships at various sacred sites in Makkah also come under Hajj. A particular time is fixed for the observance and performance of these rites and worships. If done on time, the Hajj is valid otherwise not.

Q.2: When was Hajj made compulsory and how many times it is due in whole life?
A. Hajj was declared compulsory in 9 A.H. It is an absolutely mandatory obligation. Whoever denies its obligatory nature is out of Islamic fold. Hajj is compulsory only once in a lifetime.

Q.3: What is the significance of Hajj in Islaam?
A. The importance and significance of Hajj (the holy pilgrimage) can be guaged from the facts that:
1. It is the fifth pillar of Islaam.
2. It erases the past sins of the pilgrim.
3. It is a "Jehaad" (holy crusade, supreme effort) of the weak and women.
4. It removes poverty as the blacksmith's furnace separates dross from iron.
5. The reward of Hajj (accepted by Allah Almighty) is nothing but paradise.
6. Allah Almighty forgives "Haaji" (the pilgrim) and those too for whom he prays.
7. Haaji will intercede for four hundred of his family members on the Day of Judgement.
8. "Haajis" (the pilgrims) are delegates,guests of Allah. Allah summoned them and they presented themselves to His service. They supplicated Him and He granted them.
9. There is peace for Haaji in this world and absolution in the hereafter.
10. The one who leaves his home for Hajj and dies in the way will keep gaining the reward of every year's Hajj till the Doomsday. He will not be made to account for his doings on the Judgement Day and will be entered into heavens without reckoning.
11. Haaji (whether he performs Hajj or 'Umrah [lesser Hajj]) is in the security of Allah. If he dies in the process, he will be entered into paradise and if returns home after completion of Hajj or 'Umrah as the case may be then he will carry with him forgiveness and divine favours.

In addition to these above-mentioned significances and excellences, the Hajj:
12. is the best means to strengthen religious communication and coordination among the Mulsims of the whole world hailing from different countries with their separate nationality, race, language and colour and to collect them on a single plateform thereby making them rally round the banner of "Kalimah Tauheed" (the Code of Oneness of Allah) which is the pivot of Islaam.
13. The simple unstitched white clothing which Prophet Adam wore, is proposed for Haajis so that the Muslims who all believe in One Allah, one Messenger, one Book and one Ka'bah look alike sans any social ranking and status thereby to demonstrate outward religious harmony and cohesion too.
14. It envisages projection of the glory and truthfulness of Islaam besides earning believers the benefits and gains of the air, land and sea travels.

15. It also embraces the aims and objectives which kings and rulers achieve by holding grand courts, an association or organisation achieve by holding annual meetings and chanmber of commerce achieve by holding international fairs.
16. Hajj also satisfies the inquisition of anthropologists, archeologits, geologits, historians and geographers.
17. Most of Hajj's sites are either prominent symbols of Allah or have attachement with the Messengers and Prophets which refresh the memory of the sacred traditions and remind of the events of Divine blessings and mercy attached with these signs.

In short, the Divine Law which the Holy Prophet brought with him is so comprehensive and practical that it covers all temporal and spiritual affairs. Its each and every word abounds with wisdom and reasons which is evident from the fact that the worldly and spiritual benefits and objctives of Islamic commands and worships are before the whole world and will continue coming to the fore untill the Doomsday.

There is in a Hadees (Prophetic saying) that the one who performs Hajj for the sake of Allah avoiding carnal desires and sins, becomes as free from sins as on the day when his mother gave birth to him. Briefly, the Haaji embarks on a new phase of his life which carries temporal as well as spiritual gains and successes. So Hajj is not only a pillar of Islamic faith but it also influences every aspect and sector of moral, social, economic, political and national life of the Muslims besides being a towering symbol of the position they enjoy in the comity of nations.

Q.4: What are the moral benefits of Hajj?
A. The Muslims who gather round the "Baitul Laah" (the House of Allah) reaching there from the four corners of the earth facing and braving the toils of journey and vagaries of the seasons meet with and become aware of one another's condition and problems. This grand assembly not only infuses in them a spirit of joint cooperation and unity but also characterises them as the members of one nation, one race and one family. The Haaji is required to be the quintessence of virtue, peace, self-control and self-sacrifice during the Hajj days. He must eschew querrelling with and troubling others and even killing a louse (if it happens to find its way on one's person or Ehraam) and ant. Even games of the land are unlawful for him. The Holy Qur-aan says: "Falaa Rafasa walaa Fusooqa walaa jidalaa Fil-Hajj" (there should be no expression of carnal desires before women nor any sin nor querrelling with anyone during Hajj days). How explicit and clear-cut this command is that there should be no expression of carnal desires directly or metaphorically. In the state of "Ehraam" lawful hobbies like games of the land are forbidden let alone sins and disobedience. Argument, altercation and scuffle that generally take place on such occasions are also forbidden even rebuking one's own servant. This standard of inward and outward purification set by Islaam for worship is so lofty that it has not only impressed and won over the hearts of the believers but also the disbelievers.

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OBLIGATORY, CONDITIONAL & ESSENTIAL ACTS OF HAJJ

Q.1: How many things, acts are compulsory for Hajj?
A. There are ten "Faraa-id" (obligatory,compulsory acts) in Hajj:
(1)."Ehraam". It is a "Shart" (condition) for Hajj, (2) "Wuqoof-e-'Arafah" (stay at 'Arafaat), (3). "Tawaaf-e-Ziyarah" ("Tawaaf' [circumambulation of Ka'bah] of visit). One must perform at least four circuits out of seven circuits round the Ka'bah. These items (No.2 & 3) are considered to be obligatory acts. (4) Making intention for circumambulation, (5) Maintenance of serial order i.e. first to put on Ehraam then stay at 'Arafaat and thereafter Tawaaf of visit, (6). Observance of every obligatory act on the appointed time i.e. to stay at 'Arafaat during the time from meridian on the 9th Zilhij and before the dawn of the 10th of Zilhij and then to perform circuits round the Ka'bah. Its time begins after the stay at 'Arafaat till one's last age. (7) To stay within the limits of 'Arafaat, (8) Circumambulation of Ka'bah within the prcincts of "Masjidul Haraam" (the grand mosque round the Ka'bah), (9) To perform circumambulation of Ka'bah at its appointed time and (10) To avoid sexual intercourse before "Wuqoof (stay at 'Arafaat).

If any of these obligatory acts is left out, Hajj will not be valid.

Q.2: How many "Waajibaat" are there in Hajj?
A. The following are the "Waajibaat" (essential acts) of Hajj:
(1). Putting on "Ehraam" (seamless clothing) at "Meeqaat" (appointed spots,places for donning Ehraam), (2). "Sa'ee" (march between two hillocks i.e. "Safaa" and "Marwah"), (3). To start Sa'ee from Safaa, (4). Performance of Sa'ee on foot if one is able-bodied, (5). the one who stays at 'Arafaat in the day should wait there till the sunset, (6). to observe Sa'ee after performing at least four circuits round the Ka'bah, (7). stay at 'Arafaat should cover some part of night, (8). to proceed with Imaam on leaving 'Arafaat, (9). Stay in "Muzdalifah", (10). To offer Maghrib and 'Ishaa prayers at the time of "Ishaa prayer in Muzdalifah, (11). To observe "Ramee" (throwing pebbles). On 10th Zilhij, pebbles are thrown on "Jamra-tul-'Uqubah" only and on 11th and 12th Zilhij are thrown on all three "Jamrahs" (symbolic Satans), (12). To observe Ramee of Jamra-tul-'Uqubah on first day before "Halaq" (shaving the head), (13).to observe each Ramee on its appointed day,-(14). "Halaq" (shaving the whole head) or "Taqseer" (cropping the hair), (15). To carry out Halaq or Taqseer during "Aieyaam-e-Nahr" (the days of sacrifice), (16). These acts be done on the land of "Haram" (holy Makkah), (17). The performer of "Qiraan" and "Tamattu" Hajj must sacrifice animal, (18). Animal be slaughtered on the land of Haram, (19). During Aieyaam-e-Nahr, before Halaq and after Ramee, (20). Most of circuits of Tawaaf-e-Ziyarah be performed during Aieyaam-e-Nahr, (21). Tawaaf be done outside the "Hateem" (a bow-like low wall near Ka'bah), (22). Having the Ka'bah on one's left, (23).to perform Tawaaf on foot if one is able-bodied, (24).to be free from impurity and be in the state of "Wudu" (ablution), (25). To observe "Satre-e-Aurat" (covering from navel to knee) during Tawaaf, (26). To offer two Rak'at prayer after Tawaaf, (27). To maintain serial order in the observance of Ramee, Jimaar, sacrifice and Halaq and in the performance of Tawaaf, (28). Haaji who lives outside the "Meeqaat" must perform farewell Tawaaf, (29). To eschew sexual intercourse till the shaving of the head after Wuqoof-e-'Arafah, and (30). To avoid the acts which are forbidden in the state of Ehraam like putting on sewn cloth(s) or covering the face or the head.

Q.3: What are the Sunun (Sunnat acts) of Hajj?
3 A. The following are the Sunnat acts of Hajj:
(1). "Tawaaf-ul-Qudoom" (an optional "Tawaaf" which pilgrims perform immediately after arriving in Makkah), (2). To commence Tawaaf from "Hajar-e-Aswad" (black stone embedded in the wall of Ka'bah), (3). To observe "Ramal" (brisk marching) in Tawaaf-ul-Qudoom or Tawaaf-ul-Fard, (4). To march quickly between two green spots during observance of "Sa'ee" (march between Safaa and Marwah), (5). Imaam is required to deliver sermon in Makkah on 7th Zilhij, (6). in 'Arafaat on 9th and (7). in Minaa on 11th, (8).to proceed from Makkah to Minaa after Fajr prayer of 8th Zilhij so that five obligatory prayers could be offered there, (9). Spend the whole night of 9th Zilhij in Minaa, (10). to proceed from Minaa to Arafaat after the sunrise, (11).take bath for Wuqoof-e-'Arafah, (12). To stay in Muzdalifa at night on return from 'Arafaat, (13). Leave Muzdalifa for Minaa before the sunrise, (14). to spend the remaining two nights which follow the nights of 10th and 11th in Minaa and (15). "Ibtah" i.e. to dismount and halt even for a short while in the valley of Muhassab on way to Makkah from Minaa.

Q.4: How many conditions are there for Hajj's being due?
A. There are eight conditions for Hajj's being due. Hajj will not become "Fard" (obligatory) on one to perform unless these conditions are found:
(1). To be Muslim, (2). if one is the subject of "Daarul Harb" (non-Muslim country), he must know of Hajj's being one of the pillars of Islaam, (3). to be mature. If a minor performs Hajj it will be "Nafil" Hajj not "Fard" one, (4). to be sane. Hajj is not incumbent on insane person, (5). to be free. Slave and girl-slave are not required to perform Hajj, (6). to be physically fit and sighted. Hajj is not due on a cripple, paralysed and an old who can not mount the riding-beast or conveyance himself, (7). to be in possession of sufficient provision for journey and riding-beast or conveyance. If he does not have his own conveyance then he should have sufficient money to meet the conveyance/travel expenses and (8). all the conditions are found in the months of Hajj.

Q.5: What are the conditions of performing Hajj?
A. The conditions which, if found all, bind one to perform Hajj by himself otherwise he is not bound to go himself for Hajj, but can send someone else to perform Hajj on his behalf are: (1).The way (on to Makkah) should be safe and secure i.e. not infested with robbers and gangsters, (2). if the holy Makkah is situated at a distance of three or more days' journey (meaning normal walking on foot) from the residence of a woman who intends to perform Hajj then she must, irrespective of being young or old, accompany her husband or "Mahram" (those relatives to whom she can not be married like son, brother, father-in-law, son-in-law etc), (3).she should not be in "Iddat" (probationary period for a widow or divorcee), (4). He should not be in prison. If it is so because of some claim,due and he is able to pay off it then it is no excuse. But in case, the king,ruler withholds from proceeding for Hajj then it is an excuse in reality.

Q.6: How many conditions are there which make Hajj due?
A. There are nine conditions which, if found, make Hajj due otherwise not: (1). Islaam (to be Muslim), (2). Ehraam, (3). the due time of Hajj, (4). "Makaan" (appointed place,station) i.e. Masjidul Haraam for Tawaaf, 'Arafaat and Muzdalifa for Wuqoof, Minaa for Ramee, Haram for sacrifice meaning each and every rite and ceremony of Hajj is to be observed at the place,station appointed for it, (5). Sense of distinction, (6) sanity. A child who does not possess sense of distinction and mad man who is bereft of sanity can not perform the rites for which "Niyat" (intention) is must like "Ehraam" or "Tawaaf. So somebody else should make intention on their behalf and as for the rites which do not need "Niyat" like Wuqoof-e-'Arafah they can observe themselves, (7). fulfillment of obligatory act of Hajj unless there is any disability or excuse, (8).

non-occurance of sexual intercourse after putting on Ehraam and prior to Wuqoof. If done, Hajj will be invalidated and (9). performance of Hajj in the same year one adopted Ehraam.

Q.7: How many conditions of performing obligatory Hajj are there?
A. There are nine conditions for one to perform "Hajj-e-Fard" (obligatory Hajj): (1). Islaam, (2). to remain adhered to the Islamic faith till death, (3). To be sane, (4). mature, (5). free, (6). to perform Hajj by oneself, if physically fit, (7). not to form "Niyat" of Nafil Hajj, (8).not to make intention of performing Hajj on someone else's behalf and (9). Not to spoil it (one's Hajj). For details, voluminous books on the subject or religious scholars may be consulted.

Q.8: How many modes of performing Hajj are there?
A. There are three kinds of Hajj: (1). If one performs Hajj only and does not join "Umrah" (lesser Hajj) with it, it is called "Ifraad". The pilgrim who performs it is called "Mufarid", (2). If one puts on Ehraam with the intention of 'Umrah alone at "Meeqaat" and after having observed rites and ceremonies of 'Umrah puts it off and redons it for the second time in Makkah for Hajj, it is called "Tamattu". The pilgrim who performs it is called "Mutamata'a" and (3). If one adopts Ehraam with the intention of Hajj and 'Umrah at his homeland during the Hajj time and performs Hajj and 'Umrah in the same state of Ehraam, it is called "Qiraan". This is the best kind,mode of Hajj. The pilgrim who performs it is called "Qaarin".

Q.9: What is 'Umrah?
A. The combination of the observance of Tawaaf of the House of Allah(Holy Ka'bah) and Sa'ee between Safaa and Marwah is called 'Umrah (lesser Hajj). There is no time fixed for 'Umrah. It can be performed any time round the year unlike Hajj.

Q.10: What is Ash-hur-e-Hajj?
A. The months of Shawwaal and Zee-qa'd and the first ten days of Zilhij are called "Ash-hur-e-Hajj".

"EHRAAM" AND INJUNCTIONS THEREOF

Q.1: What should one do before adopting Ehraam?
A. One should, prior to putting on Ehraam, take bath washing oneself well. If can not then perform Wudu (ablution). Anoint the hair with fragrant oil and comb them. If possible, get the head shaved off thereby relieving oneself of taking care of the hair. Pare the finger-nails, get the beard trimmed as per the Shari'ah, remove the hair of armpits and pubes. Applying perfume to oneself is Sunnat. Divest oneself of sewn cloths and put on two new or washed and clean sheets of cloth preferrably white. One covering the upper half of the body and the other covering the lower half.

Reaching Meeqaat offer two Rak'at prayer with the intention of Ehraam reciting "Surah Al-Kaaferoon" in the first Rak'at after "Surah Al-Faateha" and Surah Al-Ikhlaas" in the second Rak'at and after completing the prayer form Niyat of Hajj or 'Umrah as the case may be and then say loudly "Talbiyah" i.e. "Labbaiek". This is Ehraam that brings the pilgrim under sanctions.

Q.2: Which things are unlawful in the state of Ehraam?
A. The following things,acts are unlawful in the state of Ehraam:
(1). Sexual intercourse or kissing or such carnal things, (2). lustful talks before women, (3). Vulgarity which is unlawful in normal course of life, becomes even worse in the state of Ehraam, (4). Querrel even with one's own servant or subordinate, (5). Hunting or aiding it, (6). To break, cook, fry, sell, purchase or eat eggs or birds or to tease them or milk the wild animals, (7). To pare the finger-nails or strip off any hair of the body from head to toe. Cropping or shaving the beard is even more "Haraam" (unlawful) in the state of Ehraam, (8). To cover the face or head with a piece of cloth or to put/carry a bundle of cloths or bed on the head, (9). To don "Amaamah" (turban) or cap or wear "Burqa" (gown-like veil covering the body from head to toe) or gloves or socks that cover the ankle or to put on sewn cloth(s), (10). to apply perfume to the hair or body or cloth(s), (11). To wear the cloth(s) dyed with the sandal-wood colour or with any other fragrant colour if still giving off aroma, (12). To eat or to tie by the corner of stole or keep a pure perfume, cloves, cardamom, cinnamom, saffron etc. in any manner on one's person, (13). To wash the head or beard with a fragrant substance or with such a thing that kills lice, (14). To apply hair-dye or to colour the hair with "Wasmah" (a kind of leaves that are used to dye the beard or head) and to apply black-dye is always "Haraam" (unlawful) in normal course of life and in the state of Ehraam such acts are even worse, (15). to set the hair with gum, (16). to apply olive-oil or sesame-oil, although it is odourless, to the body or the hair, (17). to shave off the head of someone even though he is not attired in Ehraam, (18). To kill a louse or throw it away or ask,signal somebody to kill it, (19). To wash cloths or place them in the sunlight to kill lice and (20). To apply any chemical like "Paarah" (poisonous substance) to the hair to kill lice or to cause killing of lice in any way.

Q.3: Which things are "Makrooh" in the state of Ehraam?
A. The following things,acts are "Makrooh" (undesirable) in the state of Ehraam: (1).To remove the dirt from the body or wash the hair or the body with odourless soap or oil-cake, (2). To comb the hair or ruffle the hair or scratch the head in such a way that hair or louse falls off, (3).to put coat or robe on the shoulders in wear-like style, (4). To put on cloth(s) or cover oneself with a sheet of cloth fumigated with some fragrance that is stih giving off aroma, (5). To smell fragrance deliberately although it may be a fragrant fruit or leave like lemon and mint, (6). to

bind or cover the head or face with a strip of cloth or to cover the nose or any part of the face with a piece of cloth, (7). To enter inside "Ghilaaf-e-Ka'bah" (the blessed cover of the House of Allah in such a way that it touches one's head or face, (8). To eat or drink some thing containing aromatic substance which has neither been cooked nor its fragrance suppressed, (9). To put on the unsewn cloth which is darned or patched, (10). To lie prone resting the face on a pillow. However, it is not "Makrooh" to place a pillow under one's head or cheek, (11). To touch fragrant perfume. However, if it sticks to the hand then it is unlawful, (12). To tie an amulet,talisman round the arm or the neck even though it is wrapped-up in an unstitched piece of cloth, (13). To bandage the body unnecessarily. However, it is permissible to bandage a wound on any part of the body except the face and head, (14). to do one's make-up. However, it is not Makrooh to see in the mirror, (18). To wrap oneself up in a sheet of cloth knotting its corners with each other provided that the head is not covered otherwise it is "Haraam", (16). To knot the corners of "Taihband" (a sheet of cloth used as garment for the lower part of the body) and (17). To tie "Taihband" with a drawer-string,waist-band.

Q.4: Which things are permissible in the state of Ehraam?
A. The following things.acts are permissible in the state of Ehraam:
(1).To put coat,shirt or robe over oneself in such a way that the head and face are not covered, (2). To tie coat, shirt, robe or trouser round the waist or to put the corner of sheet inside the lower garment, (3). To tie a purse or belt or weapon round the waist, (4). To go under water even though the head disappears in the water. In this condition one can also take bath without removing dirt from the body, (5). To wash cloth(s). But it should not be meant for killing lice, (6). To brush the teeth with "Miswaak" or wear a ring or apply odourless antimony to the eyes, (7).to sit under the shade of something or to put up an umbrella to shelter oneself from rain or sunlight, (8).to remove the loose grinder or dislodged finger-nail or the hair, if falls, in the eye or to circumcise, (9).to have one's vein opened to bleed without shaving off the hair (of any part of the body) or burst pustule or abscess, (10).to scratch the head or body in such a way that neither the hair falls nor louse, (11).to let the aroma of perfumes applied before adopting Ehraam remain, (12).to slaughter, cook or eat flesh of or milk a domesticated lawful animal or to break, fry or eat egg(s), (13).to catch fish for food or hunt an aquatic animal for medicine. It may be noted that hunting of wild animals or of aquatic ones for sport is unlawful and doing so in the state of Ehraam is even more "Haraam", (14).to place one's own or other's hand on the head or nose, (15).to cover the nape or ear(s) with a piece of cloth or cloth touches the beard beneath the chin, (16).to carry a tray or bag full of material on the head, (17).to eat cooked food containing musk etc. even though it still gives off aroma or to eat such food item which is sprinkled with some fragrance after it is cooked but does not emit aroma, (18).to apply mustard-seed or coconut or gourd,pumpkin or lethuce oil, that is not scented, to the body or hair (head), (19).to put on the cloth which has been dyed with some aromatic substance but is odourless now. However, putting on saffron coloured cloth(s) is unlawful for man, (20).to argue or fight for the sake of Islamic faith. It is "Fard" and "Waajib" when needed, (21).to wear such a pair of shoe that does not cover the insteps of the foot, (22). To put an amulet,talisman wrapping up in an unsewn piece of cloth round the neck, (23).to touch such a fragrance that does not give off aroma at present like aloe, frankincense and sandal-wood or tie it by the corner of stole, (24).to hold "Nikaah" (to solemnise marriage), (25).to strip off grass grown in the outskirts of "Haram" (Holy Ka'bah) or cut down trees, (26).to kill dangerous and filthy animals like kite, crow, chameleon, lizard, bug, snake, scorpion, mosquito, flea, fly etc. and (27).to eat the flesh of such an animal that was hunted by a "Ghair-Mahram" (the one to whom a woman can be married) and no "Mahram" (the close relatives to whom a woman can not be married) helped him in it in whatsoever way provided that the animal was neither of "Haram" nor was slaughtered in the "Haram".

Q.5: Do these injunctions apply to men and women equally or not?
A. These injunctions are equally applicable to men and women. However, somethings are permissible for women: (1). To cover the head. It is "Fard" (obligatory) for prayer and to hide from "Naa-Mahram" (one other than a close relative)'s eyes. So carrying a bundle on the head is permissible, (2).to set the hair with gum, (3). to bind a strip of cloth round the head even to tie an amulet,talisman round the arm or put round the neck even though it is sewn up in a piece of cloth, (4).to enter inside the "Ghilaaf-e-Ka'bah" (the blessed cover of the House of Allah) in such a way that it touches,covers the head with the face uncovered, (5).to wear gloves, socks and sewn cloth(s), (6).women should not utter "Labbaiek" so loudly that "Naa-Mahram" may hear her voice. However, it is must for all (irrespective of man and woman) to recite (Quranic chapter(s),verses and "Labbaiek" etc: so audibly that one could hear his/her own voice.
NOTE: Covering the face in the state of Ehraam is also unlawful for woman. So she should use a fan etc. as cover to hide her face from Naa-Mahram's eyes. But it should not touch the face.

Q.6: What injunction is there about unintentional occurance of such things that are impermissible in the state of Ehraam?
A. There is no sin if something,act that is impermissible and unlawful is done in the state of Ehraam due to any excuse or inattention,forgetfulness. However, the penality prescribed for such impermissible thing, act will be due whether it is done intentionally or unintentionally under duress or during sleep, knowingly or unknowingly, in ignorance, in consciousness or unconsciousness.

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PLACES & RELIGIOUS TERMS OF HAJJ

1. "EHRAAM": This is an unsewn clothing without which a pilgrim can not cross "Meeqaat". It is composed of two sheets, preferably of white and new cloth otherwise old clean cloth - one to be used to cover the upper body and the other to wrap round the waist (Tahband). This is, in a way, a dress to present oneself in the Most Exalted Court of Allah Almighty - a clean, simple, seamless and unostentatious clothing.

2. "MEEQAAT": The places, spots (boundary lines) which one should not cross to reach Holy Ka'bah without adopting Ehraam even though one goes there for business or some other errand.

3. "TALBIYAH": It means to utter "Labbaiek" i.e. Labbaiek Al-Laahumma Labbaiek. Labbaieka Laa Shareeka Laka Labbaiek. Innal Hamda Wane'mata Laka wal Mulk. Laa Shareeka Lak". Utterance of Labbaiek once is must for Ehraam and Niyat (intention) is condition for it.

4. "HARAM-E-KA'BAH": The vast area around the holy Makkah having boundary lines on all sides. This include the whole Makkah (city), Minaa and Muzdalifa with the exclusion of Arafaat. It is Haraam (unlawful) to hurt the beasts even the wild pigeon(s) within the limits of Haram-e-Ka'bah and even to uproot the grass of the holy land is unlawful.

5. "HILL": The land from the bondary line of Haram upto Meeqaat is called "Hill".
6. "TAWAAF": Making circuit of the holy Ka'bah remaining within the precincts of "Masjidul Haraam" (the grand mosque round the Ka'bah) in a specified manner is called Tawaaf.

7. "MATAAF": The Masjidul Haraam is a vast circular compound that has numerous verandahs and passages on its edges with the holy Ka'bah situated in centre. There is a circle round the Ka'bah which is called "Mataaf' (the place of performing circum-abulation).

8."RUKN": The corner of the House of Allah (Khaana-e-Ka'bah) where two walls of it meet is called angle. The Khaana-e-Ka'bah has four corners:
a. Rukn-e-Aswad: This corner is situated in the south-east direction and "Hajar-e-Aswad" (the holy black-stone) is embedded in this wall high (from the ground).
b. Rukn-e-'Iraaqee: This corner is situated in the north-east. The holy door of the Ka'bah is installed in the eastern wall, located between these two corners, very (high from the ground).
c. Rukn-e-Shaamee: It is situated in the northwest direction. If the pilgrim stands facing Hajar-e-Aswad, he will face "Baitul Muqaddas" (Jerusalem).
d. Rukn -e-Yamaanee: It is located in the west-south.

9. "MULTAZIM": It is that portion of the eastern wall which is spread from Rukn-e-Aswad to the holy door of the Ka'bah. After having performed Tawaaf the pilgrims offer prayer and make "Du'aa" (supplication) at "Maqaam-e-Ibraaheem" (the station of Prophet Abraham) and then kiss, embrace and stretch out their hands high on this wall (Multazim).

10. MEEZAAB-E-RAHMAT: It is "Parnaalah" made of gold (a golden outlet to drain rain-water) fixed on the roof of holy Ka'bah resting on the northern wall which is situated between Rukne-e-'Iraaqee and Rukn-e-Shaamee.

11. HATEEM: A portion of land adjacent to the same nothern wall which is surrounded by a low curvy (bow-like) wall having passages on both sides.

12. MUSTAJAAR: It is that part of the western wall situated between Rukne-e-Yamaanee and Rukn-e-Shaamee which is opposite the Multazim.

13. MUSTAJAAB: The southern wall situated between Rukne-e-Yamaanee and Rukn-e-Aswad where seventy thousand Angels are posted to say "Aameen" on the supplications (Du'aa) of the pilgrims. That's why it is called "Mustajaab" (the spot where supplications are answered).

14 IZTIBAA7IDTIBAA: It denotes the act of placing (both ends of) sheet on the left shoulder passing under the right arm-pit before performing Tawaaf. Thus keeping the right shoulder bare.

15. RAML: To walk briskly with short steps moving the shoulders with the chest out (indicative of strength and bravery) in the first three circuits of Tawaaf. Neither to jump nor run in the process.

16. ISTILAAM: To kiss Hajar-e-Aswad placing the palms of both hands on it with the face between them, if possible, otherwise touch the hands or stick with it and kiss them/that or give it a flying kiss.

17. HAJAR-E-ASWAD: It is a black stone which serves as a point for the pilgrims to begin from and end at it their Tawaaf of the House of Allah. There is in Hadees that Hajarul Aswad was whiter than milk when sent down from heavens. It were the faults (sins) of mankind which blackened it.

18. MAQAAM-E-IBRAAHEEM: There is a stone placed in glass case before the door of holy Ka'bah which has the imprints of the feet of Prophet Abraham who rest his feet on it while constructing the holy Ka'bah. Allah Almighty has counted "Maqaam-e-Ibraaheem in "Aayaat-e-Baieynaat" (cogent arguments, categorical proof(s) of the Divinity).

19. QUBBAH ZAMZAM SHAREEF: This "Qubbah" (dome) is situated in the south from Maqaam-e-Ibraaheem within the precincts of the grand mosque which has the well of Zamzam.

20. BAABUS SAFAA: One of the southern gates of the grand mosque which leads to Safaa hill.

21. SAFAA: It is situated in the south of holy Ka'bah. There was a hill in the ancient time but now there exists only a trace of it. A long verandah has been constructed here facing the Qiblah which has stairs to get on it.

22. MARWAH: This is other hill which is situated in the east of Safaa having just a trace of hill. There is also a verandah facing the Qiblah with stairs. There is a market on the right hand (from Safaa to Marwah) and on the left is the precincts of Masjidul Haraam (grand mosque).

23. MEELAIEN-E-AKHDARAIEN: The two green spots (between Safaa and Marwah) where green tube-lights remain on round the clock.

24. MAS'AA: The distance between these two green spots which is covered by marching quickly without running and hurting other pilgrims.

25. SA'EE: Marching from Safee to Marwah and Marwah to Safaa and marching quickly between Meelaien-e-Akhdaraien is called Sa'ee.

26. HALQ: To get the head shaved off. Doing so is a commendable act.

27. TAQSEER: To get the hair (of the head) cropped. Doing so is permissible.

28. WUQOOF-E-'ARAFAH: Staying in 'Arafaat on 9th Zilhij and to busy oneself in Zikr, Labbaiek, Du'aa, Durood Shareef, Istighfaar and Kalimah-e-Tauheed (remembrance of Allah, Talbeeh, supplication, invocation of Allah's blessings on the Holy Prophet, seeking forgiveness of Allah and Code of Evidence). And particularly to devote oneself to Du'aa after having offered Zuhr and Asr prayers till the sunset, is called Wuqoof-e-'Arafah.

29. MAUQIF: The staying place in 'Arafaat for which there is an injunction that the pilgrims should busy themselves in Zikr and Du'aa in standing posture here after offering prayer till the sunset.

30. BATN-E-'ARNAH: It is one of the Haram's rivulets in 'Arafaat which is located in the west of Namrah mosque (i.e. towards the holy Ka'bah). To stay here is impermissible. If any pilgrim halts or stay here, his/her Hajj will not be in order.

31. MASJID-E-NAMRAH: It is a big mosque situated at the corner of 'Arafaat ground. If its western wall falls, it will fall in Barn.

32. JABAL-E-RAHMAT: It is one of the hills of 'Arafaat which is about 300 ft. high from the ground and 3000 ft. high from the sea-level. It is also called Mauqaf-e-'Azam. The Mauqaf (staying place) of the Holy Prophet is situated near it which is tiled with black stones.

33. MUZDALIFAH: It is a large field between 'Arafaat and Minaa which is situated at a distance of nearly three miles from 'Arafaat and Minaa is about at the same distance from it (Muzdalifah). There is in a narrative that Prophet Adam and Eve met in Muzdalifah after Prophet Adam's supplication was answered in 'Arafaat.

34. MAAZINAIEN: It is a narrow passage between the hills of 'Arafaat and Muzdalifah. The Holy Prophet had adopted this way to reach Muzdalifah from 'Arafaat.

35. MASH'AR-E-HARAAM: It is the name of that particular place which is situated between the two hills of Muzdalifah. The Muzdalifah as a whole is also called Mash'ar-e-Haraam. There was a dome at the Wuqoof (staying place) of the Holy Prophet in Muzdalifah but now a mosque has been constructed here which is called Masjid-e- Mash'ar-ul-Haraam. Mash'ar-e-Haraam is also called Quzah.

36. WAADI-E-MUHASSAR: It is the very place where elephants of "As-haabil Feil" (the men of elephants) had refused to rush the holy Ka'bah and were perished.

37. MINAA: It is a vast field situated at the foot of hills. The pilgrims arrive at here from Muzdalifah and observe "Ramee Jimaar" and sacrifice animal(s).
38. MASJID-E-KHEEF: It is the big and famous monsque of Minaa. "Kheef' means valley. There is in a narrative that seventy Prophets are taking rest (buried) here. This moque has a

eight-faceted dome where, as reported in narratives, many Prophets offered prayers. The tent of the Holy Prophet was also pitched here.

39. RAMEE: Throwing pebbles against "Jimaars" (three pillars symbolising Satans) erected in Minaa.

40. JIMAAR: The three stone-pillars symbolising Satans set up in Minaa are called "Jimaar". The first one is called "Jamratul Oolaa" the second as "Jamratul Wustaa" and the third one is called "Jamratul Uqbah". The pilgrims will find Jamratul Uqubah first on way to Minaa from holy Makkah.

Q. 1: Which places, sites in and around holy Makkah are visitable?
A. The following are the visitable places,sites although these sacred places are no more in their pristine form yet the believers should visit them to earn blessings and graces gratis and make Du'aa for themselves and for their dear and near ones.

1. JANNATUL MAALAA:
It is the famous graveyard of holy Makkah which is situated at a distance of about one mile from Masjidul Haraam (the holy Ka'bah) on way to Minaa. The hallowed graveyard is superior to all graveyards under the Sun except for "Jannatul Baqee" (the sacred graveyard of holy Madinah). Some companions and many saints and savants are taking rest (buried) here. Now this graveyard is divided by a road passing through it. The one half located towards the holy Makkah is new (newly expanded) portion of it and the other which is situated towards Minaa is old one. The sacred grave of Hadart Beebee Khudaijah (may Allah be pleased with her) is in the old portion.

2. MAKAAN-E-KHADIJATUL KUBRAA:
The Holy Prophet stayed in this house untill his migration to the holy Madinah. His dear daughter Hadrat Faatemah (may Allah be pleased with her) was born here.

3. MAULUD SHAREEF:
The Holy Prophet was born in this sacred house which is situated in "Shaabe 'Alee". Now there is a library at this place.

4. MAKAAN-E-SIDDIQUE AKBAR:
The Holy Prophet visited this house a number of times. He proceeded to "Ghaar-e-Saur" (the Saur cave) for migration from this house. Now a mosque namely "Masjid-e-Abu Bakr" has been constructed at this site.

5. DAAR-E-ARQAM:
It was the preaching spot of the Holy Prophet. Hadrat 'Umar Farooque (may Allah be pleased with him) had embraced Islaam here. This place is located in front of the first of the doors of Haram constructed to the side of Safaa. The word "Daar-e-Arqam" is inscribed on the arch of this door.

6. GHAAR-E-SAUR:
This cave is located in the mountain of Saur nearly three miles away from the holy Makkah at the height of about 1 to 1-1/2 miles. Now there are steps to climb the mountain. The Holy Prophet had stayed in this cave for three days and nights when he set off on migration from holy Makkah to the sacred Madinah.

7. GHAAR-E-HIRAA:

This cave is situated on "Jabal-e-Noor" (the hill of light) not at a great height. It is 15 ft. in length and 10 ft. in width. It is the very cave where the Holy Prophet had received first "Vahee" (revelation). Located near it is a pond made by Turks. This cave faces the Qiblah.

8. GHAAR-E-MURSALAAT:

This cave is situated near Masjid-e-Kheef. The pilgrims will find it on their right side on way to 'Arafaat. Surah Mursalaat was revealed to the Holy Prophet here. This cave is reported to have the imprints of the head of the Holy Prophet.

In addition to the afore-mentioned holy places, sites there are some other places in and around the sacred Makkah which the pilgrims should also visit:
Masjid-e-Hamzah, Masjid-e-Jinn, Masjid-e-Shajrah, Masjid-e-Khaalid, Masjid-e-Sauqul Laiel, Masjid-e-Ijaabat, Masjid-e-Jabal-e-Abu Qubees, Masjid-e-Aieshah, Masjid-e-Kauser, Masjid-e-Bilaal, Masjid-e-'Aqabah, Masjid-e-Ji'irraana, Masjid-e-Nahar, Masjidul Kabsh or Manhar-e-Ibraaheem, Masjid Shaqqul Qamar etc.

Q.2: Which places, sites are visitable in holy Madinah?

A. The holy shrine of the Holy Prophet and every nook and cranny of Masjidun Nabee particularly the old portion of the mosque are visitable. Pulpit of the Holy Prophet, "Riyaad (Riyaaz)ul Jannah" (the heaven garden) situated between the pulpit and "Hujrah" (chamber,room) of the Holy Prophet and pillars of the mosque are the sacred places to have oneself blessed with.

Jannatul Baqee': It is the famous and big graveyard of holy Madinah where some 10,000 companions of the Holy Prophet and innumerable successors to the Prophet's companions, successors to the companions' successors, saints, savants, posterity of the Holy Prophet which include Hadrat Saiey-yidinaa Imaam Hasan Mujtabaa, Imaam Zainul Aabideen, Imaam Muhammad Baqar and Imaam Ja'far Saadique (may Allah be pleased with them all) are taking rest (buried) here. But alas! The shrines of all these venerable personages have been demolished leaving no traces of them.

Masjid-e-Qubaa: Offering two Rak'at prayer in this mosque earns a believer the reward equal to that of an 'Umrah's. It is proved by authentic traditions that the Holy Prophet used to visit this mosque every week. Sometimes he walked it on foot and sometimes rode a riding-beast.

Masjidul Qibla-taien: The change of Qiblah (the direction in which prayer is offered) towards the holy Ka'bah was commanded in this mosque during prayer. The Holy Prophet was leading prayer and had completed two Rak'ats in the direction of Baitul Muqaddas (Jerusalem) when the command of Allah for the change of Qiblah descended. The Holy Prophet immediately changed his direction towards the holy Ka'bah (from Baitul Muqaddas) and completed the prayer offering the remaining two Rak'ats in the direction of Ka'bah. It has two "Mehraab" (arches) one in the direction of Baitul Muqaddas and the other towards the sacred Ka'bah. Besides these mosques there are some other mosques of historical significance like Masjid-e-Kabeer, Masjid-e-Jumu'ah, Masjid-e-Shams, Masjid-e-Banee Quraizah, Masjid-e-Ibraaheem, Masjid-e-Zafar, Masjidul Ijaabat, Masjid-e-Fatah, Masjid-e-Banee Haraam, Masjid-e-Zubaab etc.

Shuhudaa-e-Uhud: The Holy Prophet used to visit the graves of the martyrs of the battle of Uhud at the beginning of every year. Saiey-yidul Shuhudaa Hadrat Hamzah (may Allah be pleased with him) is taking rest (buried) here.

The wells of Madinah: The Holy Prophet graced some wells by either performing ablution with its water or drinking its water or putting his blessed saliva in it. Thus these wells i.e. Beer-e-Arees, Beer-e-'Urs, Beer-e-Budaa'ah, Beer-e-Haa, Beer-e-Romah, Beer-e-Ihaab, Beer-e-Anas bin Maalik, Beer-e-Bussah, Beer-e-'Ahain etc. are attributed to the Holy Prophet. Some of them are extant and some extinct.

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MODE OF PERFORMING HAJJ & 'UMRAH

Q. 1: What is the mode of performing Hajj and 'Umrah?

A. The following is the mode and are etiquettes of performing Hajj and 'Umrah:

1. At the time of departure the intending pilgrim should see his family members, relatives and friends and request them to forgive him if he ever oppressed or offended them intentionally or unintentionally and also seek Du'aa. He should also entrust the welfare and security of his children, family members and property to Allah Almighty thereby to earn blessings for himself and for his family as well.
2. Reaching "Meeqaat" he should offer two Rak'at prayer with the intention of "Ehraam" and after "Salaam" (completing the prayer) form "Niyat" of, expressing the word of Hajj or 'Umrah as the case may be and then utter "Labbaiek" (Talbeeh). In "Qiraan" he should say "Labbaieka Bil 'Umrati wal-Hajj", in "Tamattu" say "Labbaieka Bil 'Umrah and in "Ifraad" say "Labbaieka Bil Hajj".
3. He must eschew all those things,acts which are forbidden or Makrooh (odious) in the state of Ehraam otherwise the penalty prescribed by the Shari'ah will become due whether it is done (or happens) deliberately or by mistake or under duress or during sleep.
4. Reaching within the premises of the grand mosque
round the Ka'bah, he should, at the first glance of holy Ka'bah, make Du'aa with all heart and proceed to "Baabus Salaam" praising and glorifying Allah Almighty and the Holy Prophet. He should kiss it and entering into "Mutaaf' immediately busy himself in performing "Tawaaf' provided that the congregational prayer is not being held at the moment or the time of "Witr" or "Sunnat-e-Muakkadah" is not running out.
5. He should do "Iztibaa" before the start of/joining congregational prayer and stand towards "Rukn-e-Yamaanee" near "Hajar-e-Aswad" (the black-stone) facing the holy Ka'bah in such a manner as to have the whole Hajar-e-Aswad on his right.
6. Then he should form Niyat of Tawaaf and walk a little towards his right, with the face remaining towards the Ka'bah, so as to come in front of Hajar-e-Aswad and then he should, raising his hands upto the ears with the palms facing Hajar-e-Aswad, say "Bismil Laahi wal-Hamdu Lillaahi, wal Laahu Akbaru Wassalaatu Wassalaamu ' Alaa Rasoolil Laah".
7. Kiss the Hajar-e-Aswad, if possible, otherwise point the hands towards it and kiss them and advance towards the holy Ka'bah reciting "Al-Laahumma Eimaanam bika wat Tibaa'al-Lisunnati Nabiyeeka Sallal Laahu 'Alaiehi wa Sallam".
8. Having passed the Hajar-e-Aswad he should begin Tawaaf keeping the sacred Ka'bah on his left in the style of "Ramal".
9. While passing the "Multazim", "Rukn-e-'Iraaquee", "Meezaab-e-Rahmat" and "Rukn-e-Shaamee" (during the performance of Tawaaf) he should recite particular Du'aa prescribed for each spot,occasion. However, invocation of Allah's blessings on the Holy Prophet (recitation of Durood Shareef) on all the spots,occasions is much better than praying for oneself.
10. When he reaches "Rukn-e-Yamaanee" he should touch it as a token of respet and can also kiss if wishes. But pointing of hands towards it and kissing them is not permitted.
11. On arriving at the spot of "Mustajaab" (from Rukn-e-Yamaanee) he should make Du'aa or recite Durood Shareef which will earn him great blessings.
12. Du'aa and Durood Shareef should not be recited very loudly but in a low pitch. Not too low to be heard by himself.
13. On reaching the Hajar-e-Aswad again, his one round of Ka'bah is complete. He should perform seven circuits round the holy Ka'bah in the same way. However, "Ramal" has to be

observed in the first three circuits and in the remaining four ones he has to walk with the normal pace.
14. After completing Tawaaf (performance of seven circuits round the Ka'bah) he should kiss the Hajar-e-Aswad and observe "Istilaam".
15. He should offer two Rak'at prayer (that is Waajib) at "Maqaam-e-Ibraaheem". If it is odious time let it pass and then offer the prayer and also make Du'aa.
16. Go to "Multazim" and embrace it near "Aswad".
17. Then he should go to "Zamzam" well and drink its consecrated water in three breaths to his fill facing the Ka'bah and also pour over himself. Make Du'aa as it is accepted this time.
18. Proceed to observe "Sa'ee" now or after some rest. For the purpose, he should first kiss the Hajar-e-Aswad then proceed to "Safaa" through "Baabus Safaa" praising Allah Almighty and making Du'aa. When he reaches such a height, while getting on the stair, that the holy Ka'bah looks, he should turn towards it and busy himself in praising, glorifying and remembering Allah, making Du'aa and reciting Durood Shareef for quite a long time.
19. Then proceed to "Marwah". Reaching the first "Meel" (the spot where green tube-lights are on), he should march briskly upto (beyond) the second "Meel" and then reach the Marwah with the normal walk. He should make Du'aa here facing the Ka'bah.
20. And then he should go to Safaa similarly and keep running to and fro till the seventh perambulation ending at Marwah.

NOTE: The performance of the above-mentioned rites and ceremonies i.e. Tawaaf and Sa'ee is 'Umrah. The Qaarin and Mufarrid who intended for Ifraad should stay in holy Makkah in the state of Ehraam uttering "Labbaiek". But he who intended for Tamattu or for 'Umrah alone should give up "Labbaiek" immediately after kissing the Hajar-e-Aswad at the outset of first round of Tawaaf. After completing Tawaaf and Sa'ee the pilgrim should get his head shaved off or the hair cropped and then take off Ehraam. He must wait in holy Makkah for 18th Zilhij to proceed Minaa.

21. The pilgrim who is not in Ehraam should adopt Ehraam on "Yaumut Tarvi-yah" (8th of Zilhij is called by this name) and should depart for Minaa at dawn. He should walk Minaa, if possible, to be easy to reach the destination and also to earn great reward.
22. He should stay at night in Minaa and offer five obligatory prayers i.e. from Zuhr (of 8th Zilhij) to Fajr (of 9th Zilhij) in Masjid-e-Kheef. He should, if possible, spend the night of 'Arafah awake worshiping and remembering Allah.
23. Proceed to 'Arafaat at dawn after having offered Fajr prayer at Mustahab (desirable) time remembering Allah and reciting Durood Shareef. He should utter "Labbaiek" extensively.
24. Stay (in 'Arafaat) near "Jabal-e-Rahmat" or where-ever he finds space and spend most of his time till noon in weeping (repenting one's sins and begging forgiveness of Allah) giving alms, remembering Allah and uttering Labbaiek.
25. The pilgrim should reach Masjid-e-Namrah soon after the noon is over and proceed to "Mauqif' immediately after offering prayer which is the especial spot of the descent of Divine mercy and blessings. He should busy himself in Zikr and Du'aa standing or sitting. He should pray to Allah Almighty raising his hands above the head with the palms facing the heavens with full concentration potently hoping absolution and also busy himself in praising and remembering Allah, Takbeer, Labbaiek, Du'aa and seeking forgiveness. This Wuqoof is the soul of and foremost pillar of Hajj.
26. Proceed, after making sure that the sun has set, to Muzdalifah remembering Allah, reciting Durood Shareef, making Du'aa and uttering Labbaiek and stay where-ever he finds space.

27. Arriving at Muzdalifah, he should offer Maghrib prayer during the time of 'Ishaa. After "Salaam" (completion of prayer) he should offer "Ishaa prayer instantaneously and thereafter offer Sunnat and Witr prayers of Maghrib and 'Ishaa. The pilgrim should try his utmost to offer Maghrib prayer under the leadership of Imaam.
28. He should spend the remaining part of the night in remembering Allah, uttering Labbaiek and reciting Durood Shareef. If not possible, then he should sleep after performing "Wudu" (ablution) and get up in the early dawn. After relieving himself he should offer Fajr prayer in the early time.
29. When there is left the time equal to what is spent in offering two Rak'at prayer, he should proceed to Minaa and pick up seven pebbles from a clean place here and wash them thrice. It is better if he takes up peblles for all the three days.
30. Reaching Minaa, he should first of all observe "Ramee" at "Jamratul Uqubah" and return immediately after finishing it.
31. Now the pilgrim should sacrifice animal which is an expression of gratitude to Allah Almighty for enabling him to perform Hajj. Like the Eidul Adha's sacrificial animal, the conditions of age and physical fitness of animal is the same for the animal to be sacrified on this occasion.
32. After the sacrifice of animal he should observe "Halq" (get his head shaved off) in sitting position facing the Qiblah. Woman should get her hair trimmed about a segment of her finger.
33. Bury the shaved-off or trimmed hair. The pilgrim should neither pare his nails nor get his beard trimmed on this occasion before Halq or Taqseer.
34. Now all that which was forbidden (Haraam) in the state of Ehraam is "Halaal" (permitted) except for somethings concerning woman.
35. It is very rewarding for the pilgrim to perform obligatory Tawaaf of the holy Ka'bah on 10th Zilhij as per the prescribed rules but Iztibaa' is not to be observed.
36. If he can not perform Tawaaf on 10th then he should do it on 11th or 12th. Deferring it beyond 12th Zilhij without any valid excuse will make him liable to sacrifice an animal as penality. But in case a female pilgrim has menstruation, she should perform Tawaaf after becoming free from it.
37. After Tawaaf offer two Rak'at prayer necessarily. Hajj is complete now as this Tawaaf is the second pillar of Hajj.
38. It is Sunnat to spend 10th, 11th and 12th nights (of Zilhij) in Minaa.
39. The pilgrim should again go for Ramee on 11th after Zuhr prayer. He should throw pebbles first against "Jamratul Oolaa and then against Jamratul Wustaa. After Ramee he should make Du'aa and do Istighfaar (seek forgiveness of Allah) heart and soul and thereafter throw pebbles against Jamratul Uqubah. He should not stay here but return immediately after Ramee making Du'aa.
40. Observe Ramee on 12th against all the three Jimaars after Zawaal (decline of the sun) on the same style and leave the spot after Ramee before the sunset for holy Makkah. And when the pilgrim intends to leave for his homeland/home country he should perform Tawaaf-e-Wadaa (farewell circumambulaion of the holy Ka'bah) as his last act. Ramal, Saee and Iztibaa are not observed in this Tawaaf. After performance of Tawaaf he should offer two Rak'at prayer at Maqaam-e-Ibraaheem and then proceed to the well of Zamzam where he should drink the consecrated water and also pour over his body. Thereafter he should kiss the door of the holy Ka'bah and step out of the "Haram" backward (having the face towards the Ka'bah) as a mark of respect.

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THE EMINENCE OF HOLY MAKKAH & MADINAH

Q.1: Please explain the eminence of holy Makkah and Ka'bah?
A. The holy Makkah is, indeed, the annals of social and religious evolution of mankind. It became a preaching centre of a particular family during the Prophethood of Abraham and during the Prophethood of Ishmael it was a settlement of some tents and huts and then it gradually developed into a religious town of Arabia. After the advent of Holy Prophet (Saiey-yidinaa Muhammad [may Allah's choicest blessings & peace be upon him]) it became the bastion of Muslim world. There is in the holy Qur-aan that the whole of Haram alongwith miles of outlying territory on all its sides has been made "Marja'-o-Maaman" (asylum,haven) for all Muslims of the world. Hundreds of thousands of Muslims visit Ka'batul Laah" (the House of God) and perform 'Umrah all the year round. Jut imagine the multitude of the believers hailing from every nook and cranny that throngs it every year for Hajj. This practice is not just decades' old but is incessantly going on since the time of Prophet Abraham (i.e. for about four milleniums). The Kabah's being "Maaman" (safe and secure haven) and protected from every type of mischief and evil does not embrace only the structure of Ka'bah or the grand mosque round it but also includes the outlying territory on all its sides where even hunting is forbidden under the Command of Islaam what to speak of killing a humabeing. Even during the days of ignorance i.e. before the advent of Islaam, the Haram used to be a safe and secure haven where during the reigns of infidels and polytheists the hardened crimals would also succeed in taking refuge under the walls of Ka'bah after committing heinous crimes. One of the "Adiyah" (supplications) made by Prophet Abraham while constructing the holy Ka'bah was: "O'Allah! Make Makkah city a place of peace and security." The peace and security in Haram (holy Ka'bah), Makkah city and in its adjoining areas has no parallel. Neither robberies take place nor caravans are looted and nor people murdered but instead if a murderer enters into Haram and takes refuge, he can not be killed there. Even the polytheist Arabs maintained such sanctity of the holy Ka'bah and Makkah.
The other Du'aa of Prophet Abraham was that the inhabitants of Makkah keep getting fruits and vegetables and in fact it is so. Plenty of fresh fruits, vegetables and dry fruits are available there notwithstanding the fact that the soil of Makkah is either hard-sandy or hard-stony and it also receives little rains. Besides, the Makkans are unaware of (if not then are novice in) agriculture and horticulture. In brief, the holy Makkah and Ka'bah have been the sacred and worship places of Arabs since the ancient times. It was first constructed by Prophet Adam and after its demolition Prophet Abraham and Prophet Ishmael constructed it anew.

The Holy Qur-aan terms the Ka'bah first "Ma'bad" (place of worship) which reflects that the Ka'bah is more ancient than "Baitul Muqaddas". "Bakkah" is the other name of Makkah. This city is the fount of spiritual and mundane and religious and worldly blessings and benefits for believers. The eminence, sanctity and superiority of this holy city and holy house have been touched upon by the Holy Qur-aan and Prophetic sayings at places and under different titles. The Holy Prophet said: "this Ummat will remain in good so long as it upholds the sanctity of Haram and when people will abandone it they will perish." This is the very city that has the honour of being the birthplace and homeland of the "mercy" for all the worlds (the Holy Prophet). The Islaam sprang from here and it was the first centre of Islamic teachings. The effulgence of the verses of "Baiey-naat" enlightened and illumined the breasts of the believers here. This is the very city where a Governor of Christian empire and ruler of Yemen - Abraha who rushed the holy Makkah to demlish the sacred Ka'bah was himself annihilated alongwith his army. It so happened that swarm of birds suddenly appeared from the sea-side holding pebbles in their beaks

and claws which they rained on Abraha's army. As the pebble hit a soldier it would pierce through his body and his limbs would begin to rot instantaneously. Thus all soldiers were annihilated. Being perturbed and panicked by the catastrophe, Abraha fled the scene and died in Yemen immediately after reaching there. There is in narratives that Abraha ordered his army that also included elephants, a strange animal for the Arabs, to advance towards the Makkah but the elephants even that one on which Abraha was himself saddled refused to move forward despite the fact the elephant driver scolded and hit him with the mace repeatedly. Strangely the animal would march in the direction of Yemen when it was urged to. In the meanwhile, the birds blitzed and annihilated them.

This incident further enhanced the eminence and greatness of the holy Ka'bah and Makkah.

Q.2: What is the eminence of holy Madinah A. The eminence of holy Madinah is:
1. That the hallowed tomb of the Holy Prophet is there which every Muslim yearns to visit.
2. That it is being guarded by the Angels. Neither Dajjaal can enter into it nor can plague invade it.
3. It is superior to all settlements in term of Divine blessings and favours.
4. It cleans and purifies people as blacksmith's furnance removes dross from iron.
5. Whoever deceives inhabitants of Madinah will dissolve like salt in water i.e. ruin.
6. Whoever intimidates inhabitants of Madinah will himself be overtaken by fear.
7. Whoever oppresses or intimidates inhabitants of Madinah will himself fall in with horror and will face the curse of Allah, of His Angels and of all mankind. Besides, neither his "Fard" will be accepted nor Nafil.
8. It is the place which Allah Almighty Himself chose for His beloved Prophet to migrate to.
9. Whoever faces the hardships (if any) in Madinah with patience the Holy Prophet will intercede for him on the Doomsday.
10. Whoever dies in Madinah will be entitled to the Holy Prophet's Shafaa'at (intercession) and will be forgiven.
11. The Holy Prophet prayed for Madinah thus:
a. O'Allah! Bless our dates for us.
b. O'Allah! Bless our "Sa'a" and "Mud" (two measures of weight).
c. O'Allah! Send down Your blessings and favours in our Madinah.
d. O'Allah! Undoubtedly, Abraham is Your servant, Your friend and Your Prophet and undoubtedly, I am Your servant and Your Prophet. He prayed to You for Makkah and I pray to You for Madinah. Bless Madinah as You did bless the Makkah but even equally more (i.e. doubly bless it).
e. O'Allah! Make Madinah a favourite place for us as is Makkah dear to us but even more than it, correct the ecological condition of Madinah for us, bless its "Sa'a" and "Mud" and drive out fever from here to Hajafah. (This Du'aa was made by the Holy Prophet when his companions (after migration to Madinah) did not find its climate suitable as it was then the home of endimics and plagues. That's why it was called "Yasrab" (the settlement of uncongenial/unsuitable climate). After migration of the Holy Prophet to this place it was no more "Yasrab" but "Taibah" (pure, clean).

Q.3: What are the excellences of visiting the hallowed Mausoleum of the Holy Prophet?
A. It is really the great kind and grace of Allah Almighty that He blesses the pilgrim with the visit of the sacred Madinah and makes him the guest of His Darling Elect (Saiey-yidinaa Muhammad [may Allah's choicest blessings & peace be upon him]) and gives him the glad tidings (through the tongue of the Holy Prophet) of the success, pardon, forgiveness and

intercession in this world even the next world. The Holy Prophet said: "whoever visits my (hallowed) tomb will become worthy of my "Shafaa'at" (intercession), "the one who performs Hajj and visits my (holy) tomb will be like him who visited me in my lifetime" and "whoever visits me after my (apparent departure from the mortal world) death has met me as it were during my lifetime and that whoever dies in holy Makkah or holy Madinah will be raised with those who will be in peace on the Doomsday." Unfortunate and wretched are those indeed who shilly shally to visit the sacred tomb of the Holy Prophet despite such good tidings. There is in a Hadees for such unfortunate ones: whoever performs Hajj and fails to visit me, does a great wrong to me. The Holy Quraan itself calls the believers to visit the Holy Prophet and will keep doing so till the Day of Judgement, and motivates them in these words: "Walao Annahum Izzalamooo Anflisahum Jaaa-ooka Fastaghfarul Laaha wastagh-fara Lahomur Rasoolu Lawaja-dul Laaha Tawwaabar Raheemaa" (and if when they oppress their souls then [O' beloved] they should come to you and beg forgiveness of Allah and should the Messenger intercede for them, then surely they would find Allah the Most Relenting, the Most Merciful).

The religious scholars are of the firm opinion that this Quranic verse is equally applicable to the life time and (seeming) death of the Holy Prophet and visiting the hallowed tomb of the Holy Prophet is "Waajib" (essential act).

Imaam Qaazi 'Ayaaz maintains in his "Shifaa Shareef" that undertaking journey to visit the sacred tomb of the Holy Prophet is Waajib. Visiting his hallowed grave is, in fact, holding him in high esteem and having great reverence for the Holy Prophet is incumbent (Waajib) on every believer. That's why, Imaam Qastalaani says: "whoever avoids visiting the sacred tomb of the Holy Prophet inspite of having strenght and money, does him great unkindness", as reported in a Hadees afore-mentioned. Some misguided people try to prevent believers from visiting the great mausoleum of the Holy Prophet. Beware! Do not heed them and do visit to grace oneself with the glad tidings of success, pardon, forgiveness and his intercession.

PAYING THE HOLY PROPHET A VISIT

Q. 1: What are the ettiquets of visiting Masjid-e-Nabvi and hallowed tomb of the Holy Prophet?
A. This sacred piece of land of Arabia deserves all regard and respect. Be the embodiment of humility and submission to visit the mosque of the Prophet and his holy tomb:
1. The visit should carry the sole intention of "Ziyaarat" (privilege of seeing the Holy Prophet) and invoke Allah's blessings on him extensively (Durood Shareef) on way to the hallowed tomb.
2. On sight of the Haram (of Madinah) approach it showing obeisance with the eyes downcast having the tears of love and veneration in them, preferably walk bare-footed and be engrossed in the splendidly elegant and glorious person of the Holy Prophet.
3. On the sight of the dome (of his holy tomb) recite Durood-o-Salaam (invoke Allah's blessings and peace on him) profusely heart and soul.
4. Before visiting the mosque of the Holy Prophet one should relieve oneself, if need be, and free from all those necessaries of life which might distract attention and concentration as soon as possible. He should preferrably take bath, if not, thenperform ablution brushing the teeth with "Miswaak" put on white and clean cloths preferrably new ones, apply antimony to the eyes and perfume, preferrably musk, to the cloths and body.
5. Now proceed immediately to the mosque of the Holy Prophet with all fear and hope and humility and rapt attention. Arriving at the main gate of the mosque recite Durood-o-Salaam, and halt for a while as if seeking permission from the Holy Prophet to enter into.
6. He should step in the mosque, putting the right foot forward, reciting Bismil Laah with all care and respect and should divest himself of all other thoughts and ideas focussing his attention on "Ziyaarat", proceed on.
7. Do not utter aloud even a single word in the mosque.
8. Be sure that the Holy Prophet is very much alive as he was before his apparent departure from the mortal world. His death and of all Prophets was just for a moment to fulfill the Divine promise of death. Their death is mere disappearance from public e.yes otherwise they are living.
9. If Jamaa'at is ready, join it. This Jamaa'at will also fullfil the optional prayer of "Tahiya-tul Masjid". Otherwise, if the enthusiaism for Ziyaarat permits and also it is not odious time then offer two Rak'at prayers of Tahiya-tul Masjid and of gratitude in the mosque preferrably at or near "Mehraab-e-Nabi" (the arch from where the Holy Prophet used to lead prayer).
10. Produce oneself before "Muwaajah-e-' Aaliyah" (the bigger hole in the grille of the tomb indicative of the rest-place of the Holy Prophet) with all humbleness and subservience and repenting one's sins and be confident that he will show kindness. The Holy Prophet shows mercy to his "Ummati" (servant, slave) who visits him. This is, of course, a great blessing for the believer that will benefit him in this world and the world hereafter.
11. Now he should stand at a distance of at least four hands facing the Muwaajah-e-' Aaliyah (with his back towards the Qiblah) with the hands folded below the navel like that of standing posture in prayer and invoke Allah's blessings on him profusely observing all obeisance. And say: "Assalaamu 'Alaieka Aieyu-han-Nabieyu wa Rahmatul Laahi wa Barakaatuhoo, Assalaamu 'Alaieka Yaa Rasoolal Laahi, Assalaamu 'Alaieka Yaa Khakri Khalqil Laahi, Assalaamu 'Alaieka Yaa Shafee'al Muznebeen. Assalaamu 'Alaieka wa 'Alaa Aalika wa As-haabeka wa Ummatika Ajma'een".
12. Seek his "Shafaa'at" (intercession with Allah Almighty for one's forgiveness and raise of degrees) for oneself, for one's parents, spiritual guide(s), teachers, children, posterity, relatives, friends and for Muslims at large and repeatedly say: "As-alukash Shafaa'ata Yaa Rasoolal Laah".

13. Then convey "Salaam" if somebody willed you to, as fullfilling the fair desire of one believer is incumbent on another believer under the Shari'ah.

14. Thereafter he should move a hand on his right (meaning towards the east) and standing submissively before the face of Saiey-yidinaa Siddique Akbar (may Allah be pleased with him) say: "Assalaamu Alaieka Yaa Khaleefata Rasoolil Laahi, Assalaamu Alaieka Yaa Saahiba Rasoolil Laahi, Fil-Ghaari wa Rahmatul Laahi wa Barakaaktuhoo".

15. Then move in the same way and standing submissively before the face of Saiey-yidinaa Faarooque 'Azam (may Allah be pleased with him) say: "Assalaamu Alaieka Yaa Ameeral Mu'mineen. Assalaamu Alaieka Yaa Mutammi-mal Araba'een. Asaalaamu Alaieka Yaa 'Izzal Islaami wal Muslemeen. Wa Rahmatul Laahi wa Barakaatuhoo."

16. He should come back (towards the west) a span and standing between the two holes in the grille (of Saiey-yidinaa Siddique Akbar and Saiey-yidinaa Faarooque 'Azam) say: "Assalaamu 'Alaiekumaa Yaa Khaleefatayee Rasoolil Laah. Assalaamu 'Alaiekumaa Yaa Wazeeraee Rasoolil Laah. Assalaamu 'Alaiekumaa Yaa Dajee'aee Rasoolil Laahi wa Rahmatul Laahi wa Barakaatahu, As-alokumash Shafaa'ata 'Inda Rasoolil Laahi Sallal Laahu Ta'alaa 'Alaiehi wa 'Alaiekumma wa Baaraka wa Sallam."

17. These occasions are the eve of the acceptance of Du'aa. Make comprehensive Du'aa with all heart. However, profuse invocation of Allah's blessings on the Holy Prophet on these occasions is the best act.

18. Then he should offer two Rak'at Nafil prayer, if it is not odious time, near the pulpit of the Holy Prophet in "Reyaadul Jannah" (the garden of paradise) and thereafter make Du'aa. Similarly, he should offer prayer near each and every pillar of the old mosque and make Du'aa.

19. So long as the pilgrim stays in holy Madinah, he should spend all his time in Masjid-e-Nabvi except for essential needs offering prayers, reciting holy Quraan and Durood Shareef in the state of ablution. One should not indulge in worldly talks in mosques let alone this grand mosque and should always intend for Etikaaf on entering a mosque.

20. One good deed earns believer fifty times more reward in this great mosque. So busy oneself in worship and virtuous deeds as much as one could and take food less than the usual intake. Also try to observe fast in holy Madinah particularly in Summer, for, a Prophetic saying promises "Shafaa'at" for the believer who observes fast in the Summer in Madinah.

21. Seeing the holy tomb is also a worship. So look at it frequently to earn blessings and on the sight of its green dome from within or without the Madinah city, be immediately attentive to it and say Durood-o-Salaam with obeisance. Beware! It is impudence to go away without reciting Durood-o-Salaam on sighting the green dome.

22. Finish at least one reading of the whole Quraan here and one in "Hateem" of the holy Ka'bah.

23. Come to "Muwaajah Shareef after every prayer, if not, at least every morning and evening to recite Durood-o-Salaam.

24. Forgoing Jamaa'at without valid excuse is a sin and doing so for a couple of times consecutively is an unlawful act and grave sin and more so for the one who forgoes Jamaa'at in this grand mosque. Forgoing Jamaa'at here is an immense misfortune. May Allah protect us. There is in a Hadees that whoever offers forty prayers with Jamaa'at in my mosque consecutively (without missing any Jamaa'at), there is immunity for him from the fire of hell and hypocrisy. However, it should be borne in mind that the Imaam who leads prayer in Masjid-e-Nabvi" must be Sunni with correct beliefs and holds the Holy Prophet in high esteem i.e. he should in no way be an insolent to the Holy Prophet.

25. Be cautious! One should not turn his back towards the hallowed tomb and also avoid standing for prayer at such a place where one has to turn his back towards the tomb thereby to save oneself from committing disrespect.

26. Neither perform Tawaaf round the sacred tomb nor prostrate nor bow down like that of Rukoo. The respect and veneration of the Holy Prophet lies in loving him and obeying and following his Sunnat.
27. At the time of departure from Madinah pay the Holy Prophet farewell visit and beseech him repeatedly for grant of such visits in future too with all respect and obeisance and pray to Allah Almighty heart and soul that He may cause our death in the state of Islamic faith and following Sunnah in holy Madinah and burial in "Jannatul Baqee" (the sacred graveyard of Madinah) - Aameen, Aameen. O' the Merciful of Merciful.

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MISCELLANEOUS REGULATIONS OF HAJJ & 'UMRAH

Q.1: What Kaffaarah should one pay if a culpable act occurs during the performane of Hajj and 'Umrah?
A. Kaffaarah for an offence if occurs during the performance of Hajj and 'Umrah becomes due according to the nature of the offence. Some culpable acts make "Badnah" (to slaughter a camel or cow on the land of Haram) due as Kaffaarah and some offences make "Dam" (to slaughter a sheep or goat) due. In some cases only a quantity of some commodity equal to Sadqatul Fitr becomes due and in some cases even less than it. The detail of such regulations is not possible to be included in this short book for which voluminious books or the religious scholars of Ahle Sunnat may be consulted. However, two points be kept in mind:
1. A culpable act for which "Dam" is due, if occurs due to sickness or severe heat or chilling cold or wound or blisters/boils or the molestation by lice, is an unintentional offence. In such cases it is optional for the delinquent one to either pay Sadaqah to six indigent,poor each or to observe three fasts and in case the offence carries the penalty of Sadaqah and was committed under duress then the delinquent can opt for observance of a fast in lieu of Sadaqah.
2. The penalty of Kaffaarah is aimed at purifying the worship if affected by an offence committed by mistake or under duress or occured during sleep. Committing a culpable act deliberately during the observance of worship saying that I will pay Kaffaarah will make Kaffaarah necessarily due. But defying the command of Allah Almighty is a grave sin. May Allah protect us.

Q.2: Is it lawful or not for "Mahram" to patch up Ehraam?
A. The pilgrim should avoid wearing sewn garment. However, it is permissible under valid excuse.

Q.3: Is it lawful or not for a woman to go for Hajj?
A. Hajj is equally compulsory for man and woman who is in possession of the requisite money, means and strength. The one who does not perform Hajj despite the facility is deserving of Hell-fire. However, a woman can not undertake journey for Hajj without her husband or "Mahram" (close relative to whom she can not be married). Undertaking journey for the purpose with a pious and God-fearing woman is not correct in Imaam-e-'Azam's view. If she leaves for Hajj without Mahram and performs it, her obligation will be deemed to have been fulfilled. But her Hajj will be Makrooh (odious) and she shall incur a sin on every step to [the gigantic distance of] holy Makkah and Madinah and back for travelling without Mahram. This rule is equally applicable to young and old woman.

Q.4: What should one do whose parents are in debt and prevent him from performing obligatory Hajj?
A. The one who is in possession of the requisite money, means and strength is not required to seek his parents' permission for the performance of obligatory Hajj. His parents have no right to forbid him. He must go and perform Hajj despite their forbidding. Being in debt of one's parents does not allow one to forgo Hajj if it is obligatory Hajj.

Q.5: Can a blanket or some other thick cloth/sheet be put over Ehraam in the winter?
A. It is permissible to put blanket or woolen sheet or some other unsewn cloths, they may be even more than one, over Ehraam and even can be laid as bed and put over oneself for sleep leaving the face uncovered in the winter.

Q.6: What are "Hajj-e-Asghar" and "Hajj-e-Akbar"?
A. 'Umrah is called Hajj-e-Asghar, for, some ceremonies and rites of Hajj like Tawaaf and Sa'ee etc. are performed. As against it the Hajj in which the ceremonies and rites of Wuquf-e-'Arafah, Wuquf-e-Muzdalifah and Minaa, besides Tawaaf and Sa'ee, are observed, is called Hajj-e-Akbar.

Q.7: Is it also Hajj-e-Akbar or not if 9th of Zilhijj (Wuquf-e-'Arafah) falls on a Friday?
A. On whatever day the Wuquf-e-'Arafah may fall, the Hajj will remain Hajj-e-Akbar not 'Umrah which is called Hajj-e-Asghar. But if, by luck, the 9th of Zilhijj falls on a Friday, it is, indeed, good fortune as it will enhance the dignity of the Hajj. Besides, it will also provide an opportunity to the pilgrims to earn even more blessings by observing yet another Sunnat of the Holy Prophet as his "Hajjatul Wada" (last/farewell Hajj) took place on Friday. There is in a narrative that the Hajj which takes place on Friday carries the reward equivalent to seventy Hajjs. This is also a great excellence. Friday is the day of 'Eid for Muslims and 'Arafah is also 'Eid day. If two 'Eids fall on a day that is, undoubtedly, a wonderful thing and blessing upon blessing. Once a jew said to Hadrat Ibne 'Abbaas (may Allah be pleased with him) that if the Quranic verse: "Al-yauma Akmaltu Lakum Deenakum wa Atmamtu 'Alaiekum Ne'matee wa Radeetu Lakumul Islaama Deenaa" (I have, this day, perfected your religion for you and completed My favour upon you and have chosen Islaam as religion for you) had been sent down for us, we would have celebrated 'Eid on that day. Hadrat Ibne 'Abbaas told the jew that two Eids were combined on the day this verse descended i.e. Jumu'ah and 'Arafah. So we did not need celebrate 'Eid on that day. Friday and 'Arafah (9th of Zilhijj) are the days of Eid for believers and the day the Quranic verse in question was sent down was Friday as well as 'Arafah (meaning Friday and 'Arafah were combined on a day).

Perhaps, general masses call Hajj that falls on Friday as Hajj-e-Akbar because of these double festivity and multiple graces.

Q.8: What are the conditions of performing Hajj on behalf of someone else?
A. There are many conditions of performance of obligatory Hajj by one on behalf of someone else so that he becomes free of the obligation of Hajj for which voluminous books may be consulted. However, the main condition for the validity of the obligatory Hajj an affluent person gets performed by someone else appointing him his attorney/representative because of some disability or duress, is that the person on whom Hajj is compulsory remains in grip of disability or duress, as the case may be till his last age. If it is ever removed after the representative Hajj and he becomes able to perform Hajj by himself then the Hajj(s) he got performed on his behalf will stand cancelled in term of obligatory nature (Fard), he will earn reward of Nafil Hajj(s) and he will have to perform Hajj by himself to acquit well with the obligation.

Q.9: Is it correct or not to designate one for performing Hajj on behalf of a dead from holy Makkah?
A. Such representative Hajj(s) can not fulfill the bligation, for Hajj is the composite of the worship done by the body and worship done by money. If somebody for whom the Hajj had become obligatory died, (God forbid!) without fulfilling the obligation is now divested of the worship by body. It is, indeed, the grace of Allah Almighty that He accepts the Hajj performed

on behalf of a dead who made a will for the representative Hajj before his death. He is so gracious that He accepts even that Hajj of a dead which is performed by his heirs/relatives without his will. Well, the one who performs Hajj on behalf of a dead should proceed for the purpose from the very city/town where the deceased lived. Designating someone from holy Makkah for the representative Hajj will not serve the purpose. As for reward, Allah Almighty is the Most Affectionate and Most Merciful. He will surely bless His dead servant on whose behalf the Hajj is performed. Unfortunately, the performers of Hajj take payment for performing Hajj on behalf of a dead. The worship done against payment deprives it of "Sawaab" (reward,goodness) when the performer himself is stripped of reward then how can he convey the reward to the dead particularly those professional ones who obtain payments from several persons for the performance of Hajj on behalf of their deceased relatives. May Allah Almighty guide Muslims into the straight path - Aameen.

Q. 10: Is it lawful or not for the one on whom sacrifice of an animal is due for gratefullness or for committing any culpable act, to either give price of an animal as charity or slaughter an animal in his motherland or anywhere outside the Haram?
A. Neither suggestion is lawful, for, sacrifice of animal in the case requires the pilgrim to slaughter animal by his own hand in Haram for the sake of Allah. So giving price of the animal as charity will not fullfill the obligation like the Waajib of Eidul Adha i.e. if the one on whom the sacrifice of animal on Eidul Adha is due, gives price of the animal as charity instead of slaughtering an animal, will not be relieved of the obligation. Similarly, sacrificing even thousands of animals in one's own country for the purpose will not clear him of the due. The land of Haram is prerequisite for the sacrifice.

Q. 11: Is Hajj due or not on the one who has surplus money, earned through fair and unfair means, to his family needs?
A. If one has never been in possession of enough honest earnings to perform Hajj, although he has millions of rupees of bribe with him, Hajj will not be due on him as the bribe money is the "usurped wealth" and thus he is not its owner. And in case he has or had ever had enough honest earnings then Hajj will be compulsory on him. Spending bribe money on it is Haraam (unlawful), but the "Fard" (obligation) will stand annulled,dropped nevertheless. Hajj performed with ill-gotten money is not accepted. There is in a Hadees that when the pilgrim who performs Hajj with the illegitimate earnings, says: "Labbaiek" an angel responds to him thus: neither your presence here is acceptable nor your service is acceptable and your Hajj curses you unless you return the unlawful wealth, property you are in possession of. A wayout for such person is that he should borrow money for Hajj and pay off the loan by earning livelihood through fair means. If it is repaid, well and good otherwise there is in a Hadees that repayment of the loan taken for Hajj or Jehaad (holy war) or "Nikah" (marriage) rests with Allah Almighty. If he does not heed the honest earnings and pays off the loan from the ill-gotten wealth, it is one sin and non-performance of the obligatory Hajj would be another sin for him.
Thus the Hajj saved him from one sin which is, indeed, a blessing.

Q. 12: Does the performance of Tawaaf etc. earns a believer reward in every season or only during the season of Hajj?
A. The reward of doing virtuous deeds within the precinct of Haram is not conditional with Hajj but is because of the sanctity and greatness of the sacred land of Haram. A virtue done in Haram earns the doer 100,000-fold reward in every season irrespective of Hajj's. However, the Tawaaf of an obligatory Hajj has its own significance, for no other worship/good deed can match the "Fard" (obligation). The Tawaaf of 'Umrah also carries great blessings particularly if it is

observed during the holy month of Ramadaan which is even greater than the Tawaaf observed during Zilhij. The Holy Prophet said in this respect: "the performance of 'Umrah during the sacred month of Ramadaan is like performing Hajj in my company."

Q.13: Should a believer go first to holy Madinah on way to Hajj or go direct to holy Makkah?
A. The religious scholars say that visiting the hallowed tomb of the Holy Prophet prior to performance of Hajj is like offering two Rak'at Sunnat of Fajr prayer before Fard.
Paying the kind and merciful Prophet a visit will arrange for the acceptance of this Hajj. And visiting the holy tomb after Hajj is like offering post-Fard Sunnats of Maghrib prayer. The Hajj performed, being free from shortcomings and every sin, will enable him to earn the blessings of the visit. In case, the pilgrims find holy Madinah on their way to holy Makkah, like the pilgrims coming from Syria, should first pay the Holy Prophet a visit before performing Hajj. Proceeding on for Hajj without visiting the Holy Prophet is against the decency and esteem which believers owe him.

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BEAUTIFUL SAYINGS OF THE HOLY PROPHET

The Holy Prophet said:
1. Nothing is comparable to two traits of one's character i.e. believing in Allah and benefitting the general Muslims and nothing is worse than two things i.e. associating a partner(s) with Allah and hurting Muslims.

2. There are three things which emancipate a believer, three things destroy him, three things upgrade his degrees and three things atone for his sins.

a. Emancipation: (1). Fearing Allah openly and secretly, (2). To be' moderate in destitution and affluence and (3). Be just in pleasure and in anger.

b. Destruction: (1). To be miserly or greedy, (2). To be selfish and (3). To be self-conceited. Conceit leads one to haughtiness.

c. Upgradation: (1). Promoting "Salaam" among believers, (2). Feeding the poor, destitutes and (3). Offering "Nafil" prayers late night while others are asleep.

d. Atonement: (1). Performance of ablution in chilling cold washing the necessary parts of the body well, (2). Walking on foot to mosque to join congregational prayer and (3). Waiting for anther prayer having offered the one.

Minor sins are automatically forgiven by the blessings of these good acts. However, for the forgiveness of one's major sins, one is required to repent and seek forgiveness of Allah.

3. Four things are signs of misfortune: (a). Forgetting one's past sins although they are written in his sheet of actions preserved with Allah Almighty, (b). Publicising his virtues even though he does not know whether they have been accepted or rejected, (c). Keeping those ones in eyes who enjoy higher status in society than oneself (with the intention of imitating them) and (d). Looking only to those ones who have less knowledge of religious affairs than oneself. For such person Allah Almighty says: "I intend good for him but he did not make My pleasure his objective. So I abandoned him to himself."
And four things signify good fortune: (a). Keeping one's sins in mind. (It enables one to repent and seek forgiveness of Allah), (b). To do a virtue and then to forget that, (c). Keeping such ones in eyes who have profound knowledge of the religion. (It will inspire him to greater efforts for Islaam) and (d). Looking to the poor and destitutes (it will make him thankful to Allah).

4. There will come a time over my Ummat when they will love five things and forget five things:
a. They will love this world but will forget the next world.
b. They will love their homes but will forget graves.
c. They will love wealth, property but will forget the Day of Judgement.
d. They will love their family members but will forget houris.
e. They will love their ownself but will forget Allah.

5. Six types of people incur my (Holy Prophet's) and of all Prophets' curse:
a. He who interpolates or tampers with or distorts the meaning of the Holy Qur-aan.

b. He who refutes "Taqdeer" (predestination).
c. The one who obtrudes oneself on others and tries to disgrae those (right-guided scholars) whom Allah has honoured and respects those (the mean and wicked people) whom Allah has disgraced.
d. The one who has the temerity to profane Haram.
e. He who considers those things permissible for my (Prophet's) family members, posterity which have been declared unlawful by Allah Almighty (like oppressing them or hurting them unjustly).
f. He who is in practice of neglecting my Sunnat. Allah Almighty will not show mercy to these people on the Doomsday.

6. Allah Almighty will bless seven kinds of people with the cool shade of His empyrean on the Doomsday where there will be no shade on that day except for it: (a).Upright leader and just ruler, (b).the young who grew up in the worship of Allah, (c). The one who remembers Allah Almighty in privacy and sheds tears for fear of Allah, (d). The one whose heart remains involved in mosque (i.e. he is keen to go to mosque for one prayer after another), (e). The one who gives charity for the sake of Allah in such a way that the left hand does not know of what the right hand gives, (f). Those persons who love each other for the sake of Allah and (g). The one whom a beautiful woman attracted with lust but he refused saying: "I fear Allah."

7. There are eight things which are never satisfied/ satiated with eight things: (a). The eye with lustful glance [the more one casts evil eye (on women) the greater the want], (b).the earth with rain, (c).a female with male, (d).a religious scholar with knowledge, (e).beggar with beggary, (f). An avaricious with amassing wealth, (g). The sea with the water and (h). Fire with wood.

8. Allah Almighty revealed to Prophet Moses in Torah that three things are the origin of all sins: (1). Pride/haughtiness, (2). jeolousy and (3). Avarice. These three evil things produce six more vices multiplying the number to nine: (1). Satiety, (2). excessive sleep, (3). idleness, (4). Undue love of wealth, (5). self-importance/ self-praising and (6). inclination to ruling clique.

9. The prayer (Salaat, Namaaz) is the pillar of Islamic faith which embodies ten qualities: (l).Beauty of the face, (2).light of the heart, (3).comfort of the body, (4).consolation in grave, (5).descent of mercy, (6). key to heavens, (7). weight (in favour of believer) of Balance (on the Doomsday), (8).pleasure of the Creator (Allah). (9). Price of Paradise and (10). Protection against hell. So the believer who offers/ establishes prayers, in fact, strengthens the fortress of Islaam and he who abandons prayers, in fact, attempts to demolish the fortress of Islaam.

10. Whosoever (male or female) recites the following ten sentences/words 1000 times on the night of 'Arafah (the night to follow 9 th Zilhij), being preceded and followed by Durood Shareef at least thrice and then make Du'aa, his supplication would be definitely accepted unless he severs ties with his relatives and makes unlawful Du'aa:

l.Subhaanal Lazee Fissamaaa-i 'Arshuhoo.
2.Subhaanal Lazee Fil-Ardi Mulkuho wa Qudratuhoo.
3.Subhaanal Lazee Fil-Bahri Sabeeluhoo.
4.Subhaanal Lazee Fil-Hawaaa-i Roohuhoo.
5.Subhaanal Lazee Fin-Naari Sultaanuhoo.
6.Subhaanal Lazee Fil-Arhaami 'Ilmuhoo.
7.Subhaanal Lazee Fil-Quboori Qadaaa-ohoo.

8.Subhaanal Lazee Rafa'as Samaaa-i Bilaa 'Amadin.
9.Subhaanal Lazee Wada'al 'Arda.
10.Subhaanal Lazee Laa Malja-a Walaa Manja-a Minhoo Illaaa Ilaiehi.

The End

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